

# The Primer,

and Catechisme, sette  
furthe by the Kynges highnes  
and his Clergie, to be taught,  
learned, and redde, of all his lo-  
ving subiectes, and other set apart  
corrected accordyng to the Sta-  
tute, made in the thirde and

fourthe yere, of our soveraigne

reigne Lordes

the Kyng

ges

Wales

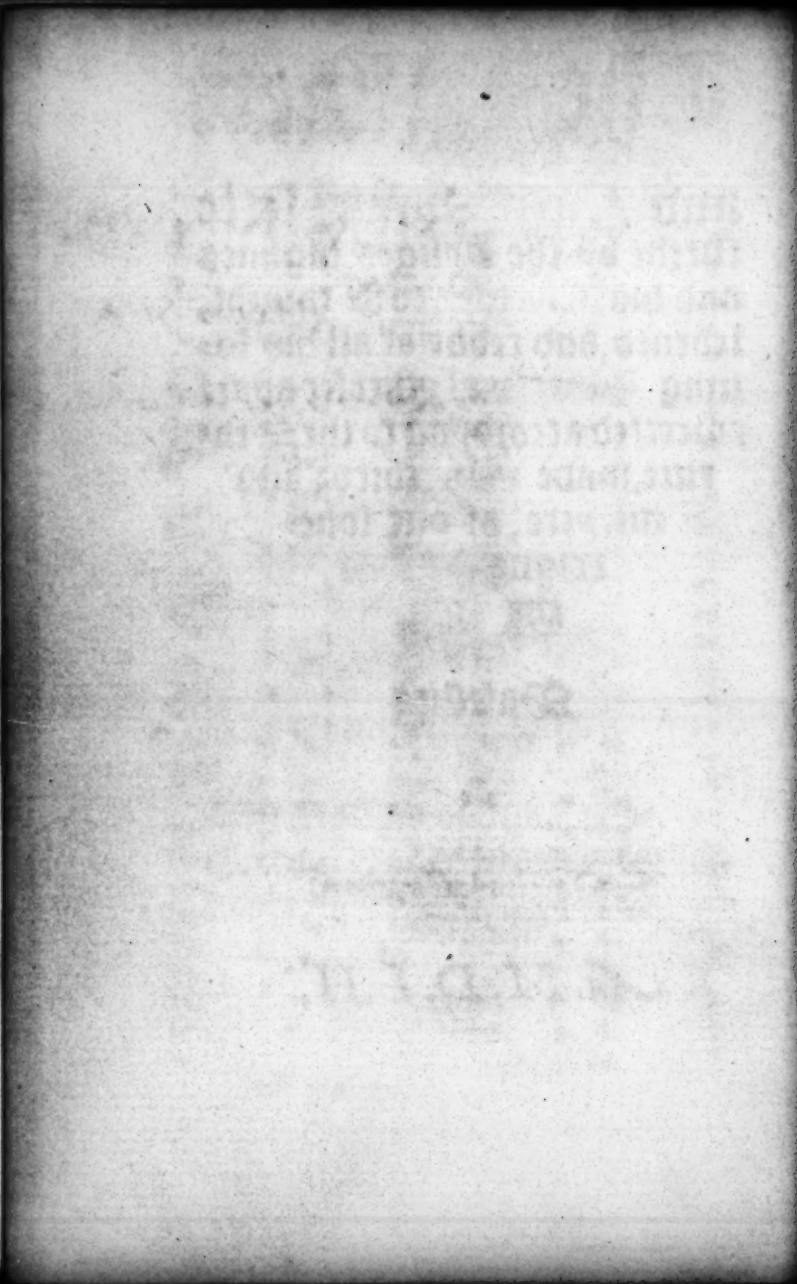
reigne.

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1557.

An. M. D. L. II.





# The Primer,

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furthe by the Kynges highnes  
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fift. yere, of our soveraigne

reigne Lordes

the Kyng

ges

Majesties

reigne.

*Cum Privilegio ad Imprimen-  
dum solum.*

An. M. D. L. II.

# **The Contentes** of this Booke.

**T**he Kalendar.  
The kynges  
highnes  
Iniunction.  
The Cathechisme.  
Certain Graces.  
The Mattins.  
The Euen song.  
The complin.  
The. vii. Psalmes.  
The Letany.  
The Dirige.  
The Commendacions.  
The psalmes of the Passion.  
The Passion of our Lorde.  
Certain Godly pzaiers, for son-  
dery purposes.

1VA02875

January hath  
xxi. daies.

[illegible]

*Squad Res Library 19 May 43*

✱. 11.

# R L February hath xxviii. daies.

	d	Kalend.		
xl	e	No. C	Pur. of our lady	1
xix	f	No.		2
viii	g	No.		3
	a	No.		4
xvi	b	Pydie.		5
v	c	Jonas.		6
	d	Id.		7
xiii	e	Id.		8
ii	f	Id.		9
	g	Id.		10
x	a	Id.		11
	b	Id.		12
xviii	c	Pydie.		13
vii	d	Idus.		14
	e	Kalend. March.		15
xvi	f	kl.		16
v	g	kl.		17
	a	kl.		18
xiii	b	kl.		19
ii	c	kl.		20
	d	kl.		21
x	e	kl.		22
	f	kl.		23
xviii	g	kl. C	Mathy Apostle.	24
vii	a	kl.	The place of the	25
	b	kl. scape pet.		26
xvi	c	kl.		27
v	d	Pydie.		28

# **Marche hath.** **xxxi. daies.**

iii	d	Calend.		1
	e	7	No.	2
xi	s	6	No.	3
	s	5	No.	4
xix	a	4	No.	5
xviii	b	3	No.	6
	c	Idie.		7
xvi	d	Nonas.		8
xv	e	8	No.	9
	f	7	No.	10
xiii	g	6	No.	11
ii	a	5	No.	12
	b	4	No.	13
x	c	3	No.	14
	d	Idie.		15
xviii	e	Idus.		16
xvii	f	16	Calend. Aprilis.	17
	g	15	kl.	18
xv	a	14	kl.	19
xiiii	b	13	kl.	20
17	c	12	kl.	21
16	d	11	kl.	22
	e	10	kl.	23
14	f	9	kl.	24
13	g	8	kl. Annuncia. of our.	25
	a	7	kl.	26
11	b	6	kl.	27
10	c	5	kl.	28
	d	4	kl.	29
8	e	3	kl.	30
7	f	Idie.		31

\* iii

# R L April hath. xxx. daies.

1	g	Kalend.	1
2	4	Ro.	2
3	b	Ro.	3
4	c	Idie.	4
5	d	Nonas.	5
6	e	Id.	6
7	f	Id.	7
8	g	Id.	8
9	4	Id.	9
10	b	Id.	10
11	c	Id.	11
12	d	Idie.	12
13	e	Idus. Kalend. Pass.	13
14	f	hl.	14
15	g	hl.	15
16	4	hl.	16
17	b	hl.	17
18	c	hl.	18
19	d	hl.	19
20	e	hl.	20
21	f	hl.	21
22	g	hl.	22
23	4	hl.	23
24	b	hl.	24
25	c	hl. Parke: Cufgelist.	25
26	d	hl.	26
27	e	hl.	27
28	f	hl.	28
29	g	hl.	29
30	4	Idie.	30

# **LL** Maie hath. xxxi. daies.

fi	b	Calend.	C Philip. and Jacob.	1
	c	6	No.	2
ix	d	5	No.	3
viii	e	4	No.	4
	f	3	No.	5
vi	g	Idie.		6
v	a	Jonas.		7
	b	8	Id.	8
iiii	c	7	Id.	9
iii	d	6	Id.	10
	e	5	Id.	11
ii	f	4	Id.	12
	g	3	Id.	13
ixviii	a	Idie.		14
vii	b	Jonas.		15
	c	17	Calend. Junii.	16
vi	d	16	kl.	17
v	e	15	kl.	18
	f	14	kl.	19
iiii	g	13	kl.	20
iii	a	12	kl.	21
	b	11	kl.	22
ii	c	10	kl.	23
	d	9	kl.	24
ixv	e	8	kl.	25
ixiv	f	7	kl.	26
	g	6	kl.	27
ixiii	a	5	kl.	28
ixii	b	4	kl.	29
	c	3	kl.	30
ix	d	Idie.		31

llll.



# **R L June hath.** **xxx. daies.**

	e	Calend.		1
xx	4	No.		2
xlvi	3	No.		3
v	2	Pr. die.		4
	1	Ponas.		5
xliv	8	Id.		6
iii	7	Id.		7
	6	Id.		8
x	5	Id.		9
	4	Id.		10
xxviii	3	Id. C Barnabe Apostle.		11
xvii	2	Idie.		12
vi	1	Idus.		13
	18	Calend. Julii.		14
xv	17	kl.		15
xliv	16	kl.		16
	15	kl.		17
xiii	14	kl.		18
ii	13	kl.		19
	12	kl.		20
ix	11	kl.		21
	10	kl.		22
xviii	9	kl.		23
vi	8	kl. C Nat. of Jho bap		24
	7	kl.		25
xliii	6	kl.		26
iii	5	kl.		27
	4	kl.		28
xi	3	kl. C Peter Apostle.		29
	2	Idie.		30

# R L July hath. xxi. daies.

ix	a	Kalend.		1
viii	b	No.		2
	c	No.		3
vii	d	No.		4
vi	e	No.		5
	f	Idie		6
v	g	Nonas.	¶ Dogge daies begin	7
iiii	a	Id.		8
	b	Id.		9
iii	c	Id.		10
	d	Id.		11
ii	e	Id.		12
	f	Id.		13
i	g	Idie.		14
	a	Idus.		15
xix	b	Kalend. August.		16
xviii	c	kl.		17
	d	kl.		18
xvii	e	kl.		19
xvi	f	kl.		20
	g	kl.		21
xv	a	kl.	¶ Mary Magdalen.	22
xiiii	b	kl.		23
	c	kl.		24
xiii	d	kl.	¶ James Apostle.	25
xii	e	kl.		26
	f	kl.		27
xi	g	kl.		28
	a	kl.		29
x	b	Idie.		30

# R L August hath xxxi. daies.

viil	e	Kalend.		1
xvi	d	4	No.	2
v	e	3	No.	3
xiii	f	Idus.		4
ii	g	Nonas.		5
	h	8	Id.	6
	b	7	Id.	7
	c	6	Id.	8
xviii	d	5	Id.	9
vii	e	4	Id.	10
	f	3	Id.	11
	g			12
xv	h			13
xiii	b	19	Kalend. Septembꝛs.	14
	c	18	kl.	15
xii	d	17	kl.	16
i	e	16	kl. Dogge daies ende.	17
	f	15	kl.	18
ix	g	14	kl.	19
	h	13	kl.	20
xvii	b	12	kl.	21
vi	c	11	kl.	22
	d	10	kl.	23
xviii	e	9	kl. Bartholomew.	24
iii	f	8	kl.	25
	g	7	kl.	26
xi	h	6	kl.	27
xix	b	5	kl.	28
	c	4	kl.	29
viii	d	3	kl.	30
	e	2	Idus.	31

# R L Septēber hath xxx. daies.

vi	f	Kalend.	1	Id.	2
v	e	4	Id.	3	3
iiii	d	3	Idie.	4	4
iii	c	Nonas	Id.	5	5
ii	b	8	Id.	6	6
i	a	7	Id.	7	7
		6	Id.	8	8
vi	e	5	Id.	9	9
v	d	4	Id.	10	10
iiii	c	3	Id.	11	11
iii	b	Idie.	Id.	12	12
ii	a	Idie.	Id.	13	13
i		Idie.	Kalend. Octobris.	14	14
	e	18	kl.	15	15
vi	d	17	kl.	16	16
v	c	16	kl.	17	17
iiii	b	15	kl.	18	18
iii	a	14	kl.	19	19
ii		13	kl.	20	20
i	e	12	kl.	21	21
	d	11	kl. C. Martis.	22	22
vi	c	10	kl.	23	23
v	b	9	kl.	24	24
iiii	a	8	kl.	25	25
iii		7	kl.	26	26
ii	e	6	kl.	27	27
i	d	5	kl.	28	28
	c	4	kl.	29	29
vi	b	3	kl. C. Mercurii.	30	30
v	a	Idie.			

# October hath. xxxi. daies.

		Calend.		6
xvi	b	6	No.	2
xv	c	5	No.	3
xiiii	d	4	No.	4
iii	e	3	No.	5
x	f	Idus.		6
xi	g	Nonas.		7
xviii	a	8	Id.	8
xvii	b	7	Id.	9
xvi	c	6	Id.	10
xv	d	5	Id.	11
xiiii	e	4	Id.	12
iii	f	3	Id.	13
x	g	Id.		14
xi	a	Idus.		15
xviii	b	16	Calend. Nouembis.	16
xvii	c	15	kl.	17
xvi	d	14	Calu. Euangelist.	18
xv	e	13	kl.	19
xiiii	f	12	kl.	20
iii	g	11	kl.	21
x	a	10	kl.	22
xi	b	9	kl.	23
xviii	c	8	kl.	24
xvii	d	7	kl.	25
xvi	e	6	kl.	26
xv	f	5	kl.	27
xiiii	g	4	kl. Simon and Jude.	28
iii	a	3	kl.	29
x	b	Id.	kl.	30
				31.

**R** **L** Nouëbre hath  
xxx. daies.

Day	Month	Feast	Day	Month	Feast
1	Nov	St Andrew	1	Dec	St Andrew
2	Nov	St Thomas	2	Dec	St Thomas
3	Nov	St Thomas	3	Dec	St Thomas
4	Nov	St Thomas	4	Dec	St Thomas
5	Nov	St Thomas	5	Dec	St Thomas
6	Nov	St Thomas	6	Dec	St Thomas
7	Nov	St Thomas	7	Dec	St Thomas
8	Nov	St Thomas	8	Dec	St Thomas
9	Nov	St Thomas	9	Dec	St Thomas
10	Nov	St Thomas	10	Dec	St Thomas
11	Nov	St Thomas	11	Dec	St Thomas
12	Nov	St Thomas	12	Dec	St Thomas
13	Nov	St Thomas	13	Dec	St Thomas
14	Nov	St Thomas	14	Dec	St Thomas
15	Nov	St Thomas	15	Dec	St Thomas
16	Nov	St Thomas	16	Dec	St Thomas
17	Nov	St Thomas	17	Dec	St Thomas
18	Nov	St Thomas	18	Dec	St Thomas
19	Nov	St Thomas	19	Dec	St Thomas
20	Nov	St Thomas	20	Dec	St Thomas
21	Nov	St Thomas	21	Dec	St Thomas
22	Nov	St Thomas	22	Dec	St Thomas
23	Nov	St Thomas	23	Dec	St Thomas
24	Nov	St Thomas	24	Dec	St Thomas
25	Nov	St Thomas	25	Dec	St Thomas
26	Nov	St Thomas	26	Dec	St Thomas
27	Nov	St Thomas	27	Dec	St Thomas
28	Nov	St Thomas	28	Dec	St Thomas
29	Nov	St Thomas	29	Dec	St Thomas
30	Nov	St Thomas	30	Dec	St Thomas
31	Nov	St Thomas	31	Dec	St Thomas

# R L Decēber hath. xxi. daies.

iii	e	Kalend.	1
ii	g	4 Po.	2
	b	3 Po.	3
f	c	Kalend. Novem.	4
xviii	d	Nonas.	5
xvii	e	8 Id.	6
	f	7 Id.	7
xv	g	6 Id.	8
xiv	b	5 Id.	9
	c	4 Id.	10
xii	d	3 Id.	11
x	e	Kalend. Decem.	12
	f	Idus.	13
xviii	g	19 Kalend. Januarii.	14
xvii	b	18 Id.	15
	c	17 Id.	16
xv	d	16 Id.	17
xiv	e	15 Id.	18
	f	14 Id.	19
xii	g	13 Id.	20
x	b	12 Id. Thomas Apokie.	21
	c	11 Id.	22
xviii	d	10 Id.	23
xvii	e	9 Id.	24
	f	8 Id. Nat. of Christ.	25
xv	g	7 Id. Stephen.	26
xiv	b	6 Id. John Evangelist.	27
xiii	c	5 Id. Innocentes.	28
	d	4 Id.	29
x	e	3 Id.	30
	f	2 Id.	31



## th.

**Enter date**

உதிர்த்துக் கொடுக்கப்பட்டது.

**DAIES & SONS**  
**DAMES & SONS**

**E**

an. d. i.	xl. April.	xli.	e
an. d. ii.	xli. Marche.	xlii.	d
an. d. liii.	xlvi. April.	xliii.	e
an. d. liii.	li. April.	xlvi.	a
an. d. liii.	xlvi. Marche.	xlvii.	e
an. d. lv.	liii. April.	xlviii.	f
an. d. lvi.	lv. April.	xlviii.	e
an. d. lvii.	xlvii. April.	xlix.	e
an. d. lviii.	lv. April.	i.	a
an. d. lix.	xlvii. Marche.	ii.	a
an. d. lx.	liii. April.	iii.	e
an. d. lxi.	lv. April.	iiii.	e
an. d. lxii.	xlix. Marche.	v.	d
an. d. lxiii.	li. April.	vi.	e
an. d. lxiiii.	li. April.	vii.	a
an. d. lxv.	xli. April.	viii.	e
an. d. lxvi.	liii. April.	ix.	f
an. d. lxvii.	xli. Marche.	x.	e
an. d. lxviii.	xlvii. April.	xi.	d

¶ The yerc hath. vii. Monethes, or. lvi. Mo-  
 nethes and one daie. And it hath in all thye hum-  
 dyes and. lxxvi. daies, and sixe houres.

lie.

11.

U.

# **A** general rule to knowe when the Leape Yere shalbe.

**A**lwates, when ye can deuise  
the yere of our lord in. iiii. par-  
tes, then is it leape yere.

**T**o knowe for euer when  
Easter daye shalbe.

**F**irst, know the golden num-  
ber for that yere, and seke it out  
among the Figures that stande  
in blacke letters, on the sides of  
Marche and April, and the  
nexte Sondaye after  
that number, shal-  
be Easter daye.

**¶**

**¶**

**C**An Injunction, given  
by the Kynges our souereigne  
lordes moſte excellent maiestie,  
for the aucthorizyng, and  
establiſhyng the vse of  
this Primer.



**H**Enry the eight by  
the grace of God,  
kyng of England  
Fraunce, and Ire-  
lande, defendoz of  
the faithe, and of the churche of  
Englande and also of Ireland  
in yearth the ſupreme head. To  
all and ſynguler our ſubiectes,  
aſwell Archbiſhoppes, Biſhops,  
Deanes, Archedeacons,  
Prouoſtes, Perſones, Vicars,  
Curates, Prieſtes, and all o-  
ther of the clergie, as alſo all e-  
ſtates and degrees of the laye  
ſee, and Teachers of yowthe  
a.ſ. with

The Inniunction.

within any our realmes, dominions and countries, gretynge: Among the manifold busynesse and most weightie affaires apperteyning to our regal auctoritie and office, we muche rederyng the youth of our realmes, (whose good educacion, & vertuous bringyng vp, redoundeth moſte highly to the honour and praise of God) for diuerſe good conſideraciōs, and ſpecially for that the youthe by diuerſe perſones are taught the Pater noſter, the Crede, and tenne commaundementes, all in Latine, and not in Engliſh, by meanes wherof, ſome are not brought vp in ſ knowledge of their faith dueſtie and obedience, wherein no Chriſtian perſone oughte to be ignorant: and for that our  
people

The Injunction.

people and Subiectes, whiche haue no vnderstandyng in the Latine tongue, and yet haue the knowlege of readyng, maie praie in their Vulgare tongue, whiche is to them best knowen that by the meane thereof, thei should be the moze prouoked to true deuociō, and the better set their hartes vpon those thyn= ges that thei praie for. And fi= nally, for the aduoydyng of the diuersitie of Primer Bookes, that are now abrode, whereof are almost innumerable sortes whiche minister occasion of cō= tencious and vaine disputaciōs, rather then edifie, and to haue one vniforme order of all suche Bokes, throughout all our do= minions, bothe to be taught vnto children, and also to bee vsed

**The Iniunction.**

for ordinarie praiers of all our  
people, not learned in the La-  
tine tongue, haue sette furthe  
this Primer, or boke of praiers  
in Englishe, to bee frequented,  
and bled, in and throughout all  
places of our said realmes and  
dominions, as well of the elder  
people, as also of the youth, for  
their comon and ordinarie pra-  
yers, willyng, commaundyng,  
and straightly charyng, that  
for the better bryngyng vp of  
youth, in the knowlege of their  
duetie towarde GOD, their  
Prince, and all other in their  
degree, euery schole master and  
brynger vp of yong begynniers  
in learnyng, next after their A.  
B. C. now by vs also set furthe  
do teache this Primer, or boke  
of ordinarie praiers vnto them  
in



The Inunction.

in Englishe: and that the youth customably and ordinarily vse the same, vntill thei bee of competent vnderstandyng, & knowlege to perceiue it in Latine, at whiche tyme thei maie at their libertie, either vse this Primer in Englishe, or that whiche is by oure aucthoritie, likewise made in the Latine tongue, in all poyntes correspondent vnto this Englishe.

And furthermore, we straighly charge and commaunde, as well all and synguler our subiectes, and sellers of booke, as also all schole masters, and teachers of young children, within this our realme, and other our dominions, as thei entende to haue our fauor, and auoyde our displeasure by the contrary, that

W.D.

a.iii.

imme-



**The Intunction.**

immediatly after this our saied  
Primer is Imprinted, and pu-  
blished, that thei ne any of them  
buy, sell, occupie, vse, noz teache  
priuely, or appertly, any other  
Primer in Englishe then this,  
nowe by vs published, whiche  
with no small studie, trauaile,  
and labour, we haue purposely  
made, to the high honoure and  
glozy of almightie God, and to  
the commoditie of our louyng,  
and obedient subiectes, and e-  
desieng of thesame, in god-  
ly contemplacion & ver-  
teous exercise in  
Prayer.

Given at our Palace of West-  
minster, the sixth daie of  
Maie, in the. xxxvij.  
yere of oure  
reigne.

**¶ The**

**The copie of the**  
**Kynges highnesse**  
**bill assigned.**



Enty theight by the  
grace of God, of En  
gland, Fraunce, and  
Irelande Kyng des  
sendour of the faith  
and of the churches  
of Englande, & Ire  
lande, in pearth the supreme hed. To  
all Printers and Booke sellers, and  
to al other our officers, ministers, and  
subiectes. We do you to vnderstande,  
that of oure grace especiall, wee haue  
graunted and gguen Priuilege, and  
licence, to our welbeloued Subiecte  
Richard Grafton, Printer and ser  
uaunt to our moste drest sonne prince  
Edward, and Edward Whitchurche  
citizein of London, to Print, or cause  
to bee Printed, our Primer (nowe by  
vs and our Clergie) set furthe, bothe  
in Englishe and Latine, and none o  
ther persones, of what estate, degree,  
a. liij. or

or condicion soeuer thei be of, to print  
or cause thesame Bximer to be Printed,  
ted, or any part thereof, but onely the  
saied Richard and Edward, and ei:  
ther of theim, and the assignes of any  
of theim. Neither to sell or buy of any  
other impressions, then suche as shal:  
be Printed by thesaied Richard and  
Edward, or the assignes of any of the.  
Wherefore we wille and strenghtely  
commaunde and charge all and singu:  
ler our subiectes, aswell Printers as  
boke sellers, and other persones with  
in our dominions, that thei, ne any of  
them, presume to print or sell, or cause  
to be Printed or sold thesaied Boke,  
or any part thereof, contrary to  
the true meanyng of this

our licence and pri:

uilege, vpon

pain of

our

highnesse di:

pleasure.

Given at our manour of Greenwich  
the xxvij. daie of Maie, in the  
xxvij. yere of our reigne.

The

# **The Catechisme for Childzen.**

**Question.**

**What is thy name.**

**Answer.**

**A. or R.**

**Question.**

**Who gaue you this name?**

**Answer.**

**My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ the child of God, and an inheritor of the kyngdome of heauen.**

**Question.**

**What did your godfathers and godmothers then for you?**

**Answer.**

**Thei did promise and bove. iij thynges in my name: first that I should forsake the deuill and al his workes and pompes, the vanities of the wicked world, & al the sinfull lustes of the fleche.**

**a. v.**

**Second=**

The Catechisme.

Secondly, that I should beleue all the Articles of the christian faith. And thirdly that I should kepe Gods holy will, and commaundementes, and walke in thesame al the daies of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to doe as thei haue promised for thee?

Answer.

Yes verely, & by Gods helpe so I will: and I hartly thake our heauenly father, that he hath called me to this state of saluacion, through Iesus Christ our sauioz. And I praeie god to giue me his grace, & I may continue in thesame, vnto my liues ende.

Question.

Reherse tharticles of thy belife

Answer.

I

The Catechisme.



I beleue in god the  
father almightie,  
maker of heauen &  
erth. And in Je-  
sus Christ his one  
ly sonne our lord, whiche was  
conceiued by the holy Ghoste,  
borne of the virgin Mari. Suf-  
fred vnder Ponce Pilate, was  
crucified, ded and buried, he de-  
scended into hel. The.iii. day he  
rose again from the ded. He as-  
cended into heauen, & sitteth on  
the right hād of God the father  
almightie. From thence shal he  
come to Iudge the quicke & the  
ded. I beleue in the holy ghost.  
The holy catholique Churche.  
The communion of Sainctes.  
The forgiuenes of sinnes. The  
resurrection of the body. And  
the life everlastyng. Amen.

Question.



**The Catecheſme.**

**Question.**

**What doeſt thou chiefly learne  
by theſe Articles of thy beleue?**

**Answer.**

**Fiſt, I learne to beleue in god  
the father, who hath made me,  
and all the worlde. Secondly,  
in God the ſonne, who hath re-  
demed me, and all mankynde.  
Thirde, in God the holy ghoſt,  
who ſanctifieth me, and all the  
electe people of God.**

**Question.**

**You ſaid that your godfathers  
and Godmothers did promiſe  
for you, that ye ſhould kepe god-  
des commaundementes: tel me  
how many be there?**

**Answer.**

**Tenne.**

**Question.**

**Whiche be theſe?**

**Answer.**

**Thou**



The Catechisme.

**T**hou shalt haue none  
other Goddes but me  
ii. Thou shalt not  
make to thy self any  
grauen ymage, nor the likenes  
of any thyng that is in heauen  
aboue, or in yerth beneth, nor in  
the water vnder the yerth: thou  
shalt not bowe doune to them,  
nor worchip them.

iii. Thou shalt not take the name  
of the Lorde thy God in vain.

iiii. Remembze that thou kepe  
holy the Sabboth daie.

v. Honour thy father and thy  
mother.

vi. Thou shalt do no murther.

vii. Thou shalt not commit ad-  
ulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false  
witnesse against thy neighbor.

The Catechisme.

**X.** Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thyng that is thy neighbours.

Question.

What doest thou chiefly learne by these commaundementes?

Answer.

I learne two thinges. My dutie towardes God, and my dutie towardes my neighbour.

Question.

What is thy dutie towards god

Answer.

My dutie towardes god, is to beleue in hym. To feare hym, & to loue hym with all my harte, with al my mynd, & al my soule and with all my strengthe. To worship hym. To giue him thankes. To put my whole truste in hym.

The Catechisme.

hym. To cal vpon hym. To ho-  
noz his holy name, and his holy  
worde, and to serue hym truely  
all the daies of my life.

Question.

What is thy duetie towarde  
thy neighbour? Answer.

My dutie towarde my neigh-  
bour is: to loue hym as my self.  
And to doe to all menne as I  
would thei should do to me. To  
loue, honoz, and succour my fa-  
ther and mother. To honoz and  
obeye the Kyng and his Mini-  
sters. To submit my self to all  
my gouernours, teachers, spiri-  
tuall pastors and masters. To  
order my self lowly, and reuerē-  
tly to all my betters. To hurte  
no body by worde nor dede. To  
be true and iust in al my delyng  
To beare no malice nor hatred

**The Catechisme.**

in my harte. To kepe my handes from pickyng and stealyng and my tongue from euill speaking, lyeng & sclandereng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desire other mennes goodes: but to learne and laboꝝ fruly to get myne aboue liuyng and to do my dutie in that state of life, vnto which it shal please God to call me. **Question.**

My good sonne, knowe this, & thou arte not able to doe these thinges of thy self, nor to walke in the comaundementes of god and to serue hym, without his especial grace, which thou must learne at al tymes to call foꝝ by diligent praier. Lette me heare therefore if thou canst saie the Lordes praier.

**Answer.**

Graces.

and of Answer. on myn gods dnt



Our father whiche  
art in heauen, hal-  
lowed by thy name  
Thy kingdō come.  
Thy will be dooen  
in yearth as it is in heauen. Giue  
vs this day our daily bread. And  
forgiue vs our trespasses, as we  
forgiue thē that trespasse against  
vs. And lead vs not into tempta-  
tion. But deliuer vs from euill.  
Amen.

Question. aid to ad lict ed

What desirest thou of God in  
this praier?

Answer. ay an dnt dnt

I desire my lord GOD, our  
heavenly father, who is the giuer  
of al goodnes, to sende his grace  
vnto me, and to all people, that  
we maie worzship hym, serue hym  
b.j. and

### Graces.

and obey him as we ought to do.  
And I praie vnto God, that he  
will sende vs all thynges that be  
nedeful, bothe for our soules and  
bodies. And that he will be mer-  
ciful vnto vs, and forgieue vs our  
synnes, and that it will please  
hym to saue and defende vs, in al  
daungiers ghostely and bodily,  
and that he will kepe vs from all  
synne and wickednesse, and from  
our ghostly enemye, and fro euer  
lastyng death. And this I truste  
he wil do of his mercy and good-  
nes, through oure Lorde Jesu  
Christ, & therfore I saie. Amen.

Certain graces to be saied  
before and after meate.



He eyes of all thynges  
do loke vp, and trust in  
the, O Lorde: thou gy-  
uest them meate in due  
season,

Graces.

reason, thou doest open thy hand  
and fillest with thy blessing eue-  
ry liuyng thing. Good lord blesse  
vs, and all these thy giftes, whi-  
che we receiue of thy bounteous  
liberalitie: through Christe oure  
Lorde. Amen.

The Kyng of eternall glorie  
make vs partners of the heauen  
ly table. Amen.

GOD is charitie, and he that  
dwelleth in charitie, dwelleth in  
God, & God in hym: God graunt  
vs all to dwell in hym. Amen.

Grace after diner.



**H**E God of peace,  
and loue, vouches-  
sauf alway to dwell  
with vs, and thou  
Lorde haue mercie  
vpon vs. Glory honor and praise  
be to the O God, whiche hast sed

b.ij.

vs



**Graces.**

vs from our tender age, and gy-  
uest sustenance to euery liuyng  
thyng: replenish our hartes with  
ioye and gladnesse, that we al-  
waie hauyng sufficient, maie be  
riche & plentiful in al good woꝝ-  
kes: through Iesus Christ. Ame

Loꝛde haue mercie vpon vs.

Christ haue mercie vpon vs.

Loꝛde haue mercie vpon vs.

Our ffather whiche art in. &c.

And lead vs not into tēptaciō,  
But deliuer vs from euill.

Loꝛde heare my praier.

And let my crie come vnto the.

From the fyꝛ dartes of the de-  
uill, bothe in weale and wo, oure  
sauiour Christ be our defendour  
buckler and shilde. Amen.

GOD saue our kyng and the  
Realme, and sende vs peace in  
Christ. Amen.

**Grace**

Graces.

Grace before supper:



Lorde Iesu Christ  
without whom no-  
thyng is swete nor  
sauorie: we beseeche  
the to blesse vs, and  
our supper, and with thy blessed  
presence to chere our hartes, that  
in all our meates and drynkes,  
we maie taste and sauour of the,  
to thy honour and glory. Amen.

Grace after supper:



Blessed is god in al  
his giftes. And ho-  
ly in al his workes  
Our helpe is in the  
name of the lorde:  
Who hath made  
bothe heauen and yearth Blessed  
be the name of oure Lorde, from  
hencefurthe world without ende  
Moste mightie lorde and mer-  
ciful

**Graces.**

ciſull father, we yelde the hartie  
thākes ſoꝝ our bodily ſuſtenaūce  
requirynge alſo moſt entierly thy  
gracious goodneſſe ſo to fede vs  
with the fooode of thy heavenly  
grace, that we may woꝝthely glo  
riſie thy holy name in this life,  
and after bee partakers of  
the life euerlaſtyng,  
through Jeſus  
Chriſt. Amen.

**G**od ſaue our kyng  
and the realme, and  
ſende vs peace  
in Chriſt.  
Amen.

Matting.



Lorde opethou  
my lippes.

And my mouthe  
shall shew forth thy  
praise.

O God to help me make good  
spede.

Lorde make hast to succour me.

Glozy be to the father, and to  
sonne: and to the holy ghozt.

As it was in the begynnyng, is  
now, and ever shalbe. *et. Amen.*

*Venite exultemus. Psal. xcviij.*

A long Airyng to the  
praise of G. D.



Come and let vs re-  
ioyse vnto the lord  
let vs ioyfully syng  
to God our sauour  
lette vs come before  
his face, with confession & than-  
kes giuyng, and sing we ioyfully  
b. iiii. vnto

unto hym in Psalmes.

For God is a greate lord and  
a greate kyng ouer all Goddes,  
whiche doth not forsake his peo-  
ple, in whose power are al the co-  
stes of the yearth, & he beholdeth  
the toppes of the mountaines.

The Sea is his, for he hath  
made it, and his handes haue fa-  
shioned the yerth also: come ther-  
fore and let vs worship and fall  
downe before God, lette vs wepe  
before the lord, who hath made  
vs, for he is our Lord God, and  
we are his people, and the shepe  
of his pasture.

To daie if ye heare his voyce,  
se that ye harden not your hartes  
as in the bitter murmurynge, in  
the tyme of temptation in wil-  
dernes, wher your fathers temp-  
ted me, proued me, and sawe my  
wozkes.

Mattins.

wozkes.

Fourtie yeres was I greued  
with this generacion, and I said  
euer thei erre in their hartes, thei  
haue not knowen my waies, to  
whō I swoze in my anger, that  
thei should not enter into my rest

Glozy be to the father. &c.

As it was in the. &c. Amen.

The Hymne;

*Iam lucis orto sydere.*



Nowe the cherefull daye  
doeth spryng,  
Unto GOD praye wee  
and syng:

That in all wozkes of the daye,  
He preserue and kepe vs aye.

That our tongue he will re-  
frain,

From all strife and wordes vain  
kepe our hartes in couerture:

From all euill and vain pleasure

b.b. That

Mattins.

That oure hartes bee boyded  
quite,  
From fantasy and fond delite,  
Thin diet of drinke and meate,  
Of the flethe to coole the heate.

That whē the daie hence doth  
wende,  
And the course þy night doth send  
By forbearng worldly thyng,  
Glozy be to God we maie syng.

*Domine dominus noster. Psal. viij.*

Of the praisse and honour,  
and gloze of Christ.

**L**orde, whiche arte oure  
Lorde, howe merueillous  
is thy name ouer all the  
yearth.

For thy magnificence is exal-  
ted aboue the heauens.

Thou hast aduanced thy praisse  
by the mouthes of infanten and  
sucking babes, in despite of thine  
enemies,



Mattins.

enemies, for to confounde the ad-  
uerſarie and reuenger.

For I that behold the heauens  
whiche are the workes of thy fin-  
gers, the Moone and the ſtarres  
whiche thou haſt ordeined.

What is manne, that thou art  
ſo myndfull of hym? Or what is  
the ſonne of manne, that thou ſo  
regardeſt hym?

Thou haſt made him not much  
inferiour to Angelles, thou haſte  
crouned hym with glozy and ho-  
nor, and haſt made hym lord vpon  
the workes of thyne handes.

Thou haſte put all thynges in  
ſubiectiō vnder his fete, all ma-  
ner Shepe and Oxen, yea, more  
ouer the cattell of the field, fou-  
les of the ayre, and fiſhes of the  
ſea, whiche walke in the pathes  
of the ſea.



Mattins.

O lord, whiche art our lord,  
how merueilous is thy name, o  
uer all the yearth.

Glozy be to the father. *te.*

As it was in the. *te.* Amen.

*Ceciliensarrant Psal. xvij.*

Of the glozy of God, whiche is shewed  
by his creatures, and of his ho:  
ly immaculate lawe:

**T**he heauē's declare the glo:  
ry of god, & the firmament  
sheweth his hād's workes.

Daie vnto daie vttereth oute  
speache, and night vnto night, o  
peneth knowlege.

There is neither speeches nor  
languages, but that the voyces  
of them be heard.

Their sound hath goen furthe  
into all landes, and their wordes  
through the costes of the rounde  
yearth.

**He**

**Mattins.**

**H**e hath pighte his pavilion in  
the Sonne, and is like a bride-  
grome comyng out of his chāber.

**H**e shall reioyse as a Gyaunte  
to runne his course, his progresse  
is from the high heauen.

**A**nd his course is vnto the far-  
thest part therof, neither is there  
any that can hide hym from his  
heate.

**T**he lawe of the lorde is pure  
conuerting soules: the testimony  
of the Lorde is faithfull, giuyng  
wisdom to the simple.

**T**he cōmaundementes of the  
Lorde be right, comfortyng the  
hartes, the Lordes precepte is  
pure, giuyng light to the simple.

**T**he feare of the Lorde is ho-  
ly euermore continuynge, the iud-  
gements of the Lorde are true,  
and altogether righteous.

**The**

Mattins.

They are to bee desired aboue  
Golde and precious stones, and  
moze swiete then the Honie, and  
the Honie combe.

Merely thy seruant obserueth  
theim, in keepyng theim is greate  
reward.

Who can comprise his faultes?  
Purge me from my secreete syn-  
nes, and from straungers save  
thy seruaunt.

If thei haue not the mastery of  
me, then shal I be clene, & shalbe  
purged from the greatest synne.

And the wordes of my mouth  
shalbe pleasaunte, and the medi-  
tacion of my harte, acceptable in  
thy sight alwaie.

O Lorde thou art my helper,  
and my redemer.

Glozy be to the father. &c.

As it was in the be. &c. Amen.

Domini

Mattins.

Domini est terra. Psal. xxiiij.

**O**f the innocencie of them that  
shall go into heauen, and of the  
resurrection of Christ.

**T**He verth is the lordes, and  
the plentie therof, the round  
worlde, and all that dwell therein  
For he hath founded it vpon  
the seas, and hath stayed it vpon  
the floudes.

Who shall ascende into the hill  
of the lordes? Or who shall stande  
in his holy place?

He that is innocent of his handes,  
and hath a cleane hart, whi-  
che hath not taken his soule in  
vain, nor hath swozne to deceiue  
his neighbour.

He shal receiue blessing of the  
lorde, and the mercie of God his  
sauour.

This is the generacio of them  
that

Mattins

that seke hym, of them that seke  
the face of the God of Jacob.

Ye princes open your gates: and  
ye eternall gates open youre sel-  
ues, and the king of eternall glo-  
ry shall enter in.

Who is this same kyng of glo-  
ry? A strong lord and a mightie,  
a lord mightie in battaill.

Ye Princes open your gates,  
and ye eternall gates open youre  
selues, and the kyng of glozy shall  
enter in.

Who is this same kyng of glo-  
ry? The Lorde of powers, he is  
the kyng of glozy.

Glozy be to the father. &c.

As it was in the. &c. Amen.

The Anthem:



His is of power, even  
perfectely to saue them  
that come vnto God by  
hym



**Mattins.**

liueth euer, to make intercession  
for them.

Our father whiche art in. &c.  
And lead vs not into temptation  
But deliuer vs from euill.

The blessing.  
The everlastyng father, blesse  
vs with his blessing everlastyng  
Amen.

The first lesson. Esai. xl.



Rod shall come furthe  
of the stocke of Jesse,  
and a blosome shall flo-  
rishe out of his roote.

The spirite of the lord shall rest  
vpon hym, the spirite of wisdom  
and vnderstandyng, the spirite of  
counsaile and strength, the spirite  
of knowlege and godlinesse, and  
the spirite of the feare of the lord  
shall replenishe hym. He shall not  
gyue sentence by the sight of the  
eyes



Mattins.

eyes, neither reprove by hearesay  
but he shall iudge the pooze peo-  
ple by Justice, and in equitie he  
shall reprove, for the meke people  
of the yearth: He shall smite the  
yerth, with the rod of his mouth,  
and with the spirite of his lippes.  
shall he kill the vngodly. Righte-  
ousnesse shalbe the girdle of his  
loynes, and faithfulness the buc-  
kle of his reines.

Thus saith the Lorde, turne  
vnto me, and ye shalbe saued.

The Blessing.

God the sonne of God vouch-  
saufe to blesse and succour vs.

The .ij. lesson. Luke. i.

**T**HE Angell Gabziell was  
sent from God into a Citie  
of Galiley, named Naza-  
reth, to a Virgine, whiche was  
ensured to a manne whose name  
was

Mattins.

was Ioseph, of the house of Dauid, and the virgines name was Mary.

And when the Angell came vnto her, he saied: Haile full of grace, the lorde is with the: blessed art thou emong women. And when the Virgine hearyng these wordes, was troubled with the, and mused with her self, what maner of salutation it shoulde be: the Angell saied to her, feare not Marie, be not abashed, for thou hast found fauour in the sight of God. Lo, thou shalt conceive in thy wōbe, and shalt bzyng furthe a sonne, and thou shalt call his name Iesus, he shalbe greate, and shalbe called the sonne of the highest, and the Lorde GOD shall gyue vnto hym the seate of Dauid his father. And he shall

c.ij.      reigne

Mattins.

reigne ouer the house of Jacob  
for euer, and his kyngdome shall  
haue no ende.

Thus saith the Lorde, turne  
vnto me, and ye shalbe saued.

The blessing.

The grace of the holy ghost il-  
lumpyne vs in harte and body.

The .iii. lesson. Luke. i.

Then said Mary to the An-  
gell, how maie this be doen  
for I haue not knowlege  
of man. And the Angell answe-  
ryng, saied vnto her. The holy  
ghoste shall come from aboue in-  
to the, & the power of the highest  
shall ouer shadowe the. And ther-  
fore that holy one that shall be  
borne of the, shall be called the  
sonne of God. And lo, thy colyne  
Elizabeth hath also conceued a  
sonne in her olde age, and this is  
the

Mattins.

the sixth moneth sithe she concei-  
ued, whiche was called the bar-  
rain womā, for there is nothing  
impossible to God. To this Ma-  
ry answered. Lo, I am the hand-  
maide of the lord, be it doen un-  
to me, as thou hast spoken.

Thus saieyth the Lorde: turne  
vnto me and ye shalbe saued.

*Te deum laudamus.*

The praise of God, the father,  
the sonne, and the holy ghost.



W e praise the, o God  
we knowledg the  
to be the lord.  
All the yerth doth  
worship the, the fa-  
ther everlastyng.

To the al angelles cry aloude  
the heauens & all powers therein.

To the Cherubin and Sera-  
phin, continually do crye.

c. iij. Holy,

**Matins.**

**Holy, holy, holy: lord God of  
Sabaoth.**

**Heauen and yearth, are full of  
the maiestie of thy glozy.**

**The glorious companie of the  
Apostles praise the.**

**The goodly felowship of the  
Prophetes praise the.**

**The noble armie of martyres  
praise the.**

**The holy Churche, throug=  
out all the worlde, doeth knowe=  
lege the.**

**The father of an infinite Ma=  
iestie.**

**Thy honorable, true, and one=  
ly sonne.**

**Also the holy ghoſte the com=  
forter.**

**Thou art the kyng of glozie,  
O Chriſt.**

**Thou art the euerlaſting ſone  
of**

**Matthins.**

of the father.

When thou tokest vpon the to  
deliuer man, thou diddest not ab-  
horre the birgines wombe.

When thou haddest ouercome  
the sharpenes of death, thou did-  
dest open the Kyngdome of hea-  
uen to all beleuers.

Thou sittest on the right hand  
of GOD, in the glozie of the fa-  
ther.

We beleue that thou shalt come  
to be our iudge.

We therefore praye the helpe  
thy seruantes, whom thou hast  
redemed with thy precious blode

Make them to bee nombred  
with thy sainctes, in glozie euer-  
lastyng.

O Lorde, saue thy people, and  
blesse thyne enheritaunce.

Gouerne them, and lift them

c.iiij. bp

**Mattins**

bp for ever.

Daie by daie, we magnifie the  
And we worshippe thy name,  
euer worlde without ende.

Gloucsaue, O lord, to kepe  
vs this daie without synne.

O lord haue mercie vpon vs,  
haue mercie vpon vs.

O Lord, let thy mercie lighte  
vpon vs, as our trust is in the.

O lord, in the haue I trusted,  
let me neuer be confounded.

**Verse.**

The yearth, O lord, is full of  
thy mercie.

**Answer.**

O teache me thy statutes.

**D**



Lander.



God, to helpe me make  
good spede.

Lozde, make haste to  
succour me.

Glozy be to the father. &c.

As it was in the begin. &c.

*Deus misereatur nostri. Psal. lxi.*

A praier for the fauor and knowlege of  
God, and that his prasse maie be  
spred throughtout all the world.



God haue mercie vpon  
vs, and be good  
vnto vs, lette hym  
shewe vs his bryght  
countenaunce, and  
haue mercie vpon vs.

That we may know thy waie  
in yearth, and thy sauynge health  
emong all nacions.

Let the people magnifie the, o  
god, let al the people magnify the

Let the people be glad and ioy

c. v;

full

**Laudes.**

full, because thou rulest the people with equitie, and doest order the nations of the yearth.

Lette the people magnifie the  
O God, let all the people magnifie the, the yearth hath broughte furthe her fruite,

God oure God blesse vs, God blesse vs, and all the costes of the yearth feare hym.

Glozy be to the father. &c.

As it was in the begin. &c.

*Benedicite omnis opera Daniel. iij.*

The song of the .iij. children, tober:  
with thei praised God, wal-  
kyng in the fyre.

**R**Raise ye the Lorde, all the  
worke of the lorde, praise  
and exalte hym for ever.

The Angelles of the Lorde,  
praise ye the Lorde, ye heauens  
praise the lorde.

**Ve**

**Laudes.**

**Ye waters all that are aboue  
heauen, praise the Lorde: all the  
powers of the lorde, praise ye the  
Lorde.**

**The sonne and moone, praise  
ye the lorde, starres of the firma-  
ment praise ye the lorde.**

**The rain and the dewe praise  
ye the Lordes: all the wyndes of  
God praise ye the lorde.**

**Fire and Heate praise ye the  
Lorde: Wynter and Sommer  
praise ye the lorde.**

**Dewes and hoze frostes praise  
ye the lorde: frost and cold praise  
ye the lorde.**

**Ice and Snowe, praise ye the  
Lorde: nightes and daies, praise  
ye the lorde.**

**Light and darknesse praise ye  
the lorde, lightnyng and cloudes  
praise ye the lorde.**

**The**

**Laudes.**

**The yearth praise the Lorde,  
laude and exalt hym for euer.**

**Mountaines and hilles, praise  
ye the lorde, all that spryng vpon  
the yearth, praise ye the lorde.**

**Ye welles and springes, praise  
ye the Lorde: seas and floudde  
praise ye the lorde.**

**Great fishes and al that moue  
in the waters, praise ye the lorde  
all bitdes of the aire, praise ye the  
Lorde.**

**All beastes and cattell, praise  
ye the lorde, ye childzen of menne  
praise ye the lorde.**

**Let Israell praise the Lorde,  
laude hym and exalte hym for e-  
uermore.**

**Ye priestes of the lorde, praise  
the Lorde, ye seruauntes of the  
lorde, praise ye the lorde.**

**Ye spirites and soules of righ-  
teous**

**Laudes.**

teous menne praise ye the lord,  
ye holy and meke in harte, praise  
the Lorde.

Anania, Azaria, Misael, praise  
ye the lord, laude and exalt hym  
for euermore.

Blesse we the father, the sone,  
and the holy ghost: praise we him  
and exalte hym for euermore.

Blessed art thou Lorde in the  
firmament of heauen: thou arte  
praise worthe, glorious, & exal-  
ted worlde without ende.

*Laudate dominum Psal. Cxlviii.*

All creatures are prouoked  
to the praise of God.



Praise the Lorde ye  
that be in the heauens  
praise ye hym in the  
high places.

Praise ye hym all  
his Angels, al his powers praise  
ye

**Laudes.**

ye hym.

**P**raise ye hym sonne & moone  
all the starres and light praise ye  
hym,

**O** heauens of heauens praise  
ye hym, & the waters aboue hea-  
uen, praise the name of the lorde.

**F**or by his worde all thynges  
ware made, by his commaunde-  
ment, all thynges ware created.

**H**e hath stablished them euer  
lastyngly: he hath set a lawe that  
shall not passe

**P**raise the Lorde ye that be of  
the yearth, Dragons and all the  
depe places.

**F**ire, haile, snowe, ice, stormes  
of windes, that do his comman-  
dementes.

**M**ountaines and all litle hils  
les, trees bearyng fruite, and al  
Cedres.

**B**eastes



**Laudes.**

Beastes and al maner of crafte  
serpentes, and all fethred foules,  
Kynge of the yearth and all  
people: Princes and all Judges  
of the yearth.

Yowthe and birgines, old and  
young: let theim praise the name  
of the lord, for the name of hym  
only is exalted.

The praise of hym is aboue hea-  
uen and yearth: and he hath exal-  
ted the mightie of his people.

He be praised in al his sainctes  
sonnes of Israell, the people ap-  
prochyng vnto hym.

**The Antheme.**

**B**Ehold, the eyes of the lord,  
are vpon the that feare hym  
that put their trust in his mercie:  
to deliuer their soules fro death,  
and to fede the in time of dearth.

**The Chapter.**

**Thus**



Laudes.

**T**hus saith the lord: let not  
the wise man reioyce in his  
wisedom, nor the strong man  
in his strength, neither the riche  
man in his riches: but whoso wil  
reioyse, lette hym reioyce in this  
that he vnderstandeth and knoweth  
me. For I am the Lord,  
whiche do mercie, equitie, & righte  
teousnes vpon the yearth.

Thanked be God,

The Hymne,

*Ales diei nuncius.*

**T**he birde of daie messenger,  
Croweth & sheweth that

light is nere:

Christ the stirrer of the harte,  
Would we should to life conuert:

Upon Iesus let vs cry,  
Weeping, praieng, soberly,

Deuout prater meint with wepe  
Suffreth

*Laudes.*

Suffereth not the harte to slepe.

Christ shake of our heuy slepe,  
Breake the bondes of nighte so  
depe:

Our old synnes clense & skoure,  
Life and grace into vs powre.

*Benedictus. Luke. i.*

*The song of zachary.*

Thankes giuing, for the perfor-  
maunce of Gods promise.



Blessed be the Lorde  
God of Israell, for  
he hath visited and  
redemed his people.  
And hath lift vp the  
horne of Saluacion to vs, in the  
house of his seruaunt Dauid.

As he spake by the mouth of  
his holy Prophetes, whiche haue  
been sence the worlde began.

That we should be saued frō  
our enemies, and from the han-

*D. J. Des*

**Collectes.**

**Des of all that hate vs.**

**To perfoyme the mercie promised to our fathers, and to remember his holy couenaunt.**

**To perfoyme the othe, whiche he sware to our father Abraham that he would giue vs.**

**That we beyng deliuered out of thandes of our enemies might serue hym without feare:**

**In holines and righteousnes before hym, all the daies of oure life.**

**And thou child shalt be called the Prophete of the highest, for thou shalte go before the face of the lorde, to prepare his waies.**

**To giue knowlege of saluacion vnto his people, for the remission of their synnes.**

**Thzough the tender mercie of our God, wherby the daie spring  
from**

Laudes.

from on high hath visited vs.

To gyue light to them that sit  
in darkenes, and in the shadowe  
of death, and to guide our fete in  
to the waie of peace.

Glozy be to the father. &c.

As it was in the begin. &c.

The Antheme.



**H**E kyndenes and  
loue of our sauour  
God to manward  
hath appered, not  
of the dedes of righ  
teousnesse, whiche we wrought,  
but of his mercie he saued vs, by  
the fountain of the newe birthe,  
and with the reuynng of the holy  
ghost, whiche he shed on vs abun  
dantly, through Iesus Christ our  
sauioz, that we ones iustified by  
his grace, should be heires of e  
ternall life through hope.

d.ij. Versicle

Collectes.

Versicle.

Confirme thesame, O GOD  
whiche thou hast wrought in vs.

Answer.

And protecte vs, and visite vs  
with thy saluacion.

Let vs prae.



Raunte wee beseeche  
the Lorde God, that  
thy seruauntes maie  
enioy cōtinuall helth  
of body & soule, that  
we maie be deliuered from this  
present heauinesse, and haue the  
fruition of eternall gladnes: tho-  
rowe Christ our Lorde. Amen.

Of the holy Ghost.

Come holy spirite of God, in-  
spire the hartes of theim that be-  
leue in the, and kindle in them the  
fire of thy loue.

Let vs prae.

Q

Collectes.



God whiche by the  
informacion of the  
holy ghoſte, haſt in-  
ſtructed þ hartes of  
thy faithfull, graũt  
vs in theſame ſpirit to haue right  
vnderſtandynge, and euermore to  
reioyce in his holy conſolacion:  
through Chriſt our lord. Amen.

Of the holy Trinitie.

Deliuer vs, ſaue vs, iuſtifie vs  
O bleſſed Trinitie.

Let vs praye.



Almightie and euerla-  
ſtyng God, which haſt  
graunted vs thy Ser-  
uauntes, by confeſſion  
of the true faith, for to acknow-  
lege the glory of the eternall tri-  
nitie, and to honour the, one God  
in thy almightie maiestie: we be-  
ſeche the, through ſtedfaſtneſſe in  
D. iij. theſame



Collectes

thesame faith, that we maye be  
alwaie defended from all aduer-  
sitie : whiche liuest and reignest  
one God, worlde without ende.

The Antheme.

**H**ereby we are sure that we  
knowe God, if we kepe his  
commaundementes, he that  
saith I knowe hym, and kepeth  
not his commaundementes, is a  
liar, and the veritie is not in hym  
but whoso kepeth his woorde, in  
hym is the loue of God perfect.

Let vs praye.

**G**raunt and giue vnto vs,  
O Lorde, we beseeche the,  
the spirite of truthe and of  
peace, that wee maie knowe the  
with all our mynde, and that we  
maie with a glad deuocion, put  
such thynges in vze, as we knowe  
to be pleasynge to thy diuine ma-  
iestie:



Collectes.

iestie, through Christ our Lorde.  
For Grace.

**T**he lord is full of compas-  
sion and mercy, long suffe-  
ryng and of great goodnes  
for loke how high the heauē is in  
cōparison to the yearth, so greate  
is his mercye also, towarde the  
that feare hym. Loke how wide  
also the east is frō the west, so far  
hath he set our synnes from vs:  
Yea, euen as a father pitieth his  
awone childzen: euen so is the lord  
mercifull to them that feare hym

Verse.

My harte, O Lorde, shall re-  
ioyse in thy saluacion.

Answer.

I shall syng vnto the lord that  
gyneth good thynges vnto me,  
and I shall syng Psalmes to the  
name of the lord moste high.

¶.iij. Let

Collectes  
Let vs praye.



Et thy grace, o lord  
bee beleche the, in  
suche wise both pre-  
uent and folowe vs.  
that the same maye  
continually, make vs forwarde  
and busy, in doyng all good wor-  
kes, which thou by thy moste ho-  
ly worde hast commaunded: tho-  
rowe Christ our lord. Amen.

For the kyng.

Because thou hast been my  
helper, O Lorde, therefore  
vnder the shadowe of thy  
winges wil I reioyce. My soule  
hangerh vpon the, thy right hand  
hath vpholden me. Those also  
that seke the hurte of my soule,  
thei shal go vnder the yearth, but  
the kyng shall reioyce in God.

Let vs praye.

¶

Collectes.



Orde GOD, and our  
moste mercifull father,  
whiche of thyne inesti-  
mable merey and saluoz  
towards vs, hast sent Edward  
thy seruauut, our kyng, to reigne  
ouer vs kepe thesame our kyng,  
in thy almightie protection, saue  
and defende hym from all his e-  
nemies, bothe bodily and ghostly  
gyue hym grace here to rule thy  
people, accor dyng to thy Lawe,  
that he maie here gouerne, to thy  
honour and glozy, and after this  
life receiue and enioy the enheri-  
taunce of thy heauenly kyngdom  
in the life & blesse that neuer shall  
haue ende. So be it.

For peace.



Orde, sende vs peace in  
oure daies, for there is  
none other that fighteth

D. v. for

Prima  
for vs, but onely thou, O lord.  
Let vs praye.

**G**od from whom all holy  
desires, all good counsailes  
and al iust workes do pro-  
cede, giue vnto thy seruantes that  
same peace whiche the world can  
not gyue, that our hartes beyng  
obedient to thy commaundemen-  
tes, and the feare of our enemies  
taken awaie, our tyme maye be  
peaceable, by thy protection: tho-  
rowe Christ our lord. Amen.

A prayer of the Passion.

**C**hrist suffred for vs, leauyng  
vs example that we shoulde  
folowe his steppes who did  
no synne, neither was there any  
guile founde in his mouthe.

Versicle.

We worshippinge the Christ with  
praise and benediction.

Answer

**Collectes.**

**Answers.**

For thou hast redemed the world  
from endles affliction.

**Let vs praye.**

**L**orde Iesu Christ, sonne of  
the liuyng God, set thy holy  
passio, crosse, and death, betwene  
thy Judgement and our soules,  
bothe now and at the houre of  
death. And mozeouer vouchsauf  
to graunt vnto the liuyng, mercy  
and grace, to the deade, pardone  
and rest, to the holy churche peace  
and concord, and to vs wretched  
synners, life and ioy euerlastyng.  
Whiche liuest and reignest God  
with the father and y<sup>e</sup> holy ghost,  
world without ende. Amen. The  
glorious passion of our lord Je-  
sus Christe, deliuer vs from so-  
rowfull heuynesse, and bryng vs  
to the ioyes of Paradise. Amen.

**D**

*Psalm.*



god to help me make  
good speede.

Lozde make haste to  
succour me.

Glozy be to the. &c.

As it was in the begin. &c.

*The Hymne.*

*Confors paterni luminis.*



Gloue of thy fathers  
light,

Lighte of lighte, and  
daie moste bryght :

Christ that chalest awaie night,  
Aide vs for to praie aright.

Dziue out darkenes, from our  
myndes,

Dziue awaie the flocke of findes

Dzoulines take from our iyes,

That from slouth we maie arise.

Christ vouchsafe, mercy to giue

To vs all that do beleue,

Let it profite vs that praie,

*All*



Psalm.

All that we do syng or saie. Ame.

*Confitemini domino. Psal. Cxxij.*

All men are prouoked to magnifie  
and praise the lord God.



Praise the Lord, for  
he is good, for his  
mercy is everlasting.  
Lette Israell saie  
now that he is good  
for his mercie is everlasting.

Let the house of Aarō saie now  
that his mercie is everlasting.

Lette all that feare the Lord  
saie now: that his mercie is ever-  
lasting.

In my trouble I called vpon  
the Lord: and the Lord hath  
heard me at large.

The lord is my helper, I wil  
not feare what man doth to me.

The lord is my helper, and I  
shall despise myne enemies.

Better



Psalme.

Better it is to trust in the lord  
then to trust in man.

Better it is to trust in the lord  
then to trust in Princes.

All naciōs haue compassed me  
yet in the Lordes name haue I  
vanquished them.

Thei (lieng in waite) haue clo-  
sed me in : yet in the lordes name  
haue I vanquished them.

Thei haue swarmed aboute  
me like bies, and thei haue bzent  
me as fire emong thornes: yet in  
the lordes name haue I vanqui-  
shed them.

I was thrust at with violence  
ready to fall: and the Lorde suc-  
coured me.

My strength and praise is the  
Lorde: and he is made my salua-  
cion.

The boyce of reioysing and of  
health

Psalm.

health, is in the Tabernacles of  
the iuste.

The Lordes right hand hath  
wrought the strength, the lordes  
right hande hath exalted me, the  
lordes right hand hath wrought  
the strength.

I shall not die, but I shall liue  
and I shall shewe the workes of  
the Lorde.

The lorde hath chastened and  
chastised me : and hath not putte  
me to death.

Open me the gates of righte-  
ousnesse, and I entryng by them  
shall praise the Lorde, this is the  
Lordes gate, the righteous shall  
entre thereby.

I wil praise the, O lorde, (be-  
cause thou haste heard me ) and  
thou art become my saluacion.

The Stone whche the buyl-  
ders

Psalm.

ders cast a waie, is made the head  
stone of the corner.

This is doen by the lord: and  
it is merueilous in our eyes.

This is the daie whiche the  
lord made: let vs reioyce and be  
mery there in.

O lord saue thou me, o lord  
make me prospeere, blessed is he  
that cometh in the lordes name.

We haue blessed you that bee  
of the Lordes house: God is the  
Lorde, and he hath gyuen lighte  
vnto vs.

Appoynte ye a solempne holy  
daie, decked with bowes to the  
corner of the altar.

Thou art my God, and I shall  
render thanks to the: thou arte  
my God, and I shall exalt the.

I shall praise the, O Lorde,  
for thou haste heard me, and art  
become

become my saluacion.

Praise the lord for he is good  
for his mercie is euermoring.

Glozy be to the father. &c.

As it was in the. &c. Amen.

The Antheme.

**B**lessed are the poore in spi-  
rite, for theirs is the kyng-  
dome of heauen. Blessed  
are they that mourne, for they shall  
receiue comforte.

Versicle.

Lord heare my prayer.

Answer.

And let my cry come vnto the.

Let vs praye.

**L**orde Jesu Chyiste mooste  
poore and milde of spirite,  
whiche diddest mourne and la-  
ment for our synnes and infir-  
mitie: Graunt vs likewise to bee  
poore and milde of spirite, and so  
to wepe and waile for our offen-

e. s.

res

The .ix. houre.

ces, that we may be parteners of  
the heauenly kyngdome: whiche  
liuesth and reighneth. *Ac Amen.*

The .ix. houre.



God, to help me make  
good speeche.

Lord, make haste to  
succour me.

Glorie be to the father. *Ac.*

As it was in the begin. *Ac.*

The Hymne.

**M**ightie ruler God mooste  
true,

Whiche doest all in order due;

Horne with light illuminyng:

Nonetide with heate garnishyng

Deche the flames of our debate

Foule and noysome heate abate,

Gräunt into our body health,

to our hartes true peace & welth

Let tongue and hart, strength

and sence,

Commende

Commende the magnificence:  
Of the spirit of charitie, and  
Nere vs al to worship the Amen

Ad dominum cum. Psal. Cxx.

A prayer to be said for  
the hautes of this world

**I** cried vnto the lord when  
I was in trouble, and he  
hath heard me.

O lord, deliuer my soule from  
lying lippes, & a deceitful tong.

What maye bee giuen the, or  
what maie be put to the, against  
a deceitfull tongue.

It is like sharpe Arrowes of  
the mightie man, and hotte bur-  
ning coles.

And is me, that my resting  
place is prolonged.

I haue dwelled with them ha-  
bitantes of Cedar, my soule hath  
been long in exile.

e.ij.



The. 11. Verse.

I was at peace with the that  
hated peace, when I spake vnto  
them, thei assaunted me without  
cause.

Glory be to the father. &c.

As it was in the. &c. Amen.

The Anthem:

**B**lessed are the meke, for thei  
shall enherite the earth.

Blessed are thei whiche suffer  
hunger and thirst for righteous-  
nes, for thei shalbe satisfied.

Verse.

Lord heare my praiet.

Answer.

And let my crie come vnto the.

Let vs praye.

**L**orde Iesus Christ, whose  
whole life was nothing but  
humilitie & mekenes, who onely  
art our very righteousness graunt  
vs to serue and honour the with  
humble and meke hart, and in all  
our



The vii. houre.

our life and conuersacion, to desire to be occupied in the workes of righteousnes, which liuest and reignest. &c. Amen.

The sixth houre.



God, to help me make good spede.

Lord make haste to succour me.

Glozy be to the father. &c.

As it was in the. &c. Amen.

The Hymne:

Remunerator.

**O** Creatoure moste benigne,  
To vs alwaie be lokyng,  
Raife vs from all noysome slepe  
Wherein we be drowned depe.

Christ of thy mercifulnes,  
Pardone all our synfulnes,  
The to praise and magnifie:  
Of night we leaue the slogardie.  
Of the synne that we haue doen

e.iii. We

The. ii. booke.

We make our confession:  
Weeping we do praye to the,  
For done our iniquitie. Amen.

Ad te leuau' oculos. Psal Cxxij.

A prayer to be deliuered from  
the scornes of the wicked.

**I** haue lift vp myne eyes to the,  
whiche dwellest in heauen.

Beholde, euen like as the eyes  
of the seruauntes, waite at their  
maistresse handes.

As the eyes of the handmaide  
be vpon her maistresse: euen so be  
our eyes vpon our lord God vntill  
he haue mercie on vs.

Haue mercie on vs, O Lord,  
haue mercie on vs, for we be had  
in muche contempt.

For our soule is verie full, be-  
yng scorned of the riche; and de-  
spised of the proude.

Glorie be to the father. &c.

**C**The

The vi. houre.

The Anthem.

**B**lessed are the mercifull, for  
they shall get mercy. Blessed  
are the cleane in hart, for they shall  
see God.

Versicle.

Lozde heare my praier.

Answer.

And let my crie come unto the.

Let vs praye.

**L**orde Iesu Christe, whose  
propertie is ever to be mer-  
cifull, which art alwaie pure and  
cleane without spotte of synne,  
graunte vs thy grace to folowe  
the in mercifullnesse towarde our  
neighboures, & alwaies to beare  
a pure harte, and a cleane consci-  
ence towarde the, that we maye  
after this life, see the in thy ever-  
lastyng glorie, whiche liuest and  
reignest. &c. Amen.

The ix. houre.

e.iiiij.

D

Their houre,



God, to help me make  
good speede.

Lord, make haste  
succour me.

Glozy be to the father. *et.*

As it was in the *ec.* Amen.

The *Deum.*

*Eterna exli gloria.*

**D**The glozie eternall.

Blessed hope of me mortall  
Christ the sonne of God on hie:

The sonne of the virgin Marie.

Reche thy hand & we may rise

And our myndes so exercise.

That deuoutly we maye sing

praise of god with thankesgiving.

finally, O Christ we craue

faith in our hartes set and graue

That through hope of life about

We maye flame with seruent loue.

Amen.

*Domine quis habitabit. Ps. 133.*

The

The. ii. houre.

The innocent liues shall enter  
into euerslastyng life.

**L**orde who shall dwel in thy  
tabernacle, oz who shall rest  
in thy holy hille?

He that entreteth without spot,  
and woozeth righteousnes: he þ  
speaketh truþe in his harte, and  
hath not bled deceipt in his tong

Nor hath doen any euill to his  
neighbour, and hath not sclaun-  
dered his neighbour.

He in whose sight the wicked  
manne is nothyng regarded, but  
doth honoz them þ feare the lord.

He that sweareth to his neigh-  
bour and deceiweth hym not: he  
that hath not layed his money to  
usurie, nor hath not receiued re-  
wardes against the innocent.

He that doeth these thynges  
shall neuer stagger nor decaye.

e. v.

The

Evenſong.

The Anthem.

**B**lessed are the peace makers  
for they shall be called the chil-  
dren of god. Blessed are they that  
suffer persecution for righteous-  
nesse sake, for there is the kyngdō  
of heaven. Verse.

Lord heare my prayer.

Answer.

And let my cry come to the.

Let vs pray.

**L**orde Jesus Christ, whiche  
madest peace betwene God  
the father and vs miserable syn-  
ners, whiche notwithstanding,  
diddest suffer bruiſtly, iniuries, &  
persecutions: graunt vs grace to  
keepe y peace that thou hast made  
and patiently to beare al iniuries  
and persecutions, that we maye  
be called thy children, and enhe-  
rite thy heauenly kyngdom: whi-  
che liuest. &c. Amen.



The hundred.



God, to help me make  
good speche.

Lord, make haste to  
succour me.

Glozy be to the father. *Ac.*

As it was in the. *Ac.* Amen.

*Laudate patri. Psal. xcij.*

Here we be stirred to praise

and magnifie the lord.

**P**raise the lord, o ye children  
praise ye the name of the lord  
Blessed be the name of the lord  
from this time furthe, and for e-  
uermore.

The Lordes name be praised  
from the East, vnto the West.

The Lord is high aboue all  
nacions, and his glozy aboue the  
heauens.

Who is like vnto the lord our  
God, that hath his dwelling on  
high: And yet humbleth himself  
to



Exultation.

to behold the thynges that are in  
heauen and yeaeth.

He raised vp the symple out of  
the dust, and listeth the poore out  
of the mire.

That he maie set him with the  
Princes, even with the Princes  
of his people.

He maketh the barren womā  
to kepe house, and to be a toful  
mother of childzen.

Glozy be to the father. &c.

As it was in the, &c. Amen.

*Laudate nomen domini. Psal. Cxxxij.*

God is to be praised for his won-  
derfull workes and benefites.

**P**raise ye the name of the  
Lorde, O ye seruauntes,  
Praise the Lorde ye that  
stand in the house of the lorde, in  
the courttes of his house of our god  
O praise the lorde, for the lord

**Exodus.**

is gracious, & sing praises vnto  
his name, for it is louely.

For the lord hath chosen Ia-  
cob vnto himself, and Israel for  
his alone possession.

For I knowe that the lord is  
greate, and that our Lord is a-  
done all goddes.

The lord hath doen all thynges  
that he would, in heauen & earth  
and in the sea, & in al deepe places.

He bringeth furth the cloudes  
from the endes of the world, and  
turneth the lightniges into rain.  
He bringeth furth the wyndes  
out of their places.

He smote the first borne of E-  
gipte, bothe of man and beast.

He hath sent tokens and won-  
ders into the middes of the, vltim  
of Egipte, vpon pharaon, and vpon  
his seruantes.

Me

Exenlonga

He smote diuerse nacions and  
newe mightie kynges.

Secund kyng of the Amoxites,  
and Og the kyng of Basan, and  
all the kyngdomes of Canaan.  
And gaue their land in heritage  
in heritage to Israel his people.

Thy name, O lord, endureth  
for ever, O lord, thy memoriall is  
from generation to generation.

For the lord will truenge his  
people, and will be gracious vnto  
his seruantes.

As for the Idoles of the hea-  
then, they are but siluer and gold,  
the workes of mennes handes.

They haue mouthes, they speake  
not, they haue eyes, and see not.

They haue eares, they heare not,  
neither is there any breathe in  
their mouthes.

They that make them, be like  
vnto

**Quintus.**

unto them, and to are al thei that  
put thei trust in them.

and praise the Lorde, the house of  
Israel, praise the lorde, the house  
of Aaron.

and praise the Lorde, the house of  
Leui, ye that feare the Lorde,  
praise the Lorde.

and praised be the lorde of Sion;  
whiche dwelleth at Hierusalem;  
and glory be to the father. &c.

*Et confitebor tibi Psal. xxiij.*  
I praise and thankesgiving to God.

I will gyue thanks to the, O  
Lorde, with my whole harte,  
because thou hast heard the wor-  
des of my mouth.

Before thy angels I wil syng  
to the, I wil worship toward thy  
holy temple, and praise thy name.

Because of thy mercie & truth  
for thou hast magnified thi name  
aboue

Antiphona.

aboue all thynges.

When soeuer I call vpon the  
heare me, thou shalt endue my  
soule with muche strength.

All kynges of the yerth praise  
the O Lorde, for they haue heard  
all the wordes of thy mouth.

And let them syng in the wa-  
yes of the lorde, for greate is the  
gloze of the lorde.

For though the lorde be high,  
yet hath he respect vnto the low-  
ly, & as for the proude, he behol-  
deth them a farre of.

Though I walke in the mid-  
dest of trouble, yet shalt thou re-  
freshe me. thou shalt stretch furth  
thyne hande vpon the furiousnes  
of myne enemies, and thy righte  
hande shall saue me.

The lorde shall make good for  
me, thy mercie O lorde, endureth  
for

**Euensong.**

for euer despise not then the woordes  
of thyne owne handes.

Glorie be to the father, &c.

As it was in the, &c. Amen.

**The AntHEME.**



Now therefore, beyng  
iustified by faith, we  
are at peace with  
God, throughe our  
Lorde Jesu Christ:  
neither is there any damnatio to  
them, whiche are in Christ Jesu,  
whiche walke not after the flesh  
but after the spirite.

**The Chapter.**

**B**E glad Ierusalem and ga-  
ther your selues together,  
al ye that loue the lorde, all  
that haue bene in heauynesse, that  
ye may reioyce & be satisfied fro  
the teares of your consolation. Ye  
that are thristy come vnto a wa-

f, j. ters

Complin.

ters, and ye that haue no money  
to paie for it, come, and dryncke  
with gladnes.

Thanks be to God.

The Hymne.

Saluator mundi.

**L**orde the worldes Sa-  
uiour.

Whiche hast preserved  
vs this daie.

This night also be our succour.

And saue vs euer we the praise.

Be merciful now vnto vs.

And spare vs whiche do praise  
to the.

Our sinne forgeue lord gracious

And our darkenes might ligh-  
tened be.

That slepe our myndes do not  
oppresse.

For that our enemy vs beguile:

For the fleshe ful of frailnesse.

Our



**Euensong.**

Our soule and bodie do defile.  
O Lorde refourmer of all thyng  
with hartes desyre we prairie the  
that as tre our rest and sleppng.  
We may ryle chaste and worship  
the, Amen.

**The versicle:**

Make a cleane harte, O God.

**Answer.**

And renue a right spirite within  
me.

*Magnificat. Luc. i.*

The song of Marie, reioysng and  
praisng the goodnesse of God.



My soule doeth mag-  
nifie the Lorde.

And my spirite  
hath reioysed in god  
my sauour.

For he hath regarded the low-  
linesse of his handmaide.

For beholde fro hencefurth all  
generacions shal cal me blessed.

f.ii.

For

• Complin.

For he that is mightie hath  
magnified me: and holie is his  
name.

And his mercie is on them  
that feare hym: throughout al ge  
neracions.

He hath shewed strength with  
his arme, he hath scattered the  
proude, in the ymagination of  
their hartes.

He hath put doune the migh  
tie from their seate, and hath ex  
alted the humble and meke.

He hath filled the hungrie with  
good thynges: and the riche he  
hath sent emptie away.

He remembryng his mercye  
hath holpen his seruaunt Israel  
as he promised to our fathers Ab  
raham, and his seade for euer.

Glorie be to the father, &c.

As it was in the, &c. Amen.

The

Complin.

The Antheme.

**I**f God be on our side,  
who can be against vs  
whiche hath not spa-  
red his owne sonne,  
but gaue hym for vs all: howe  
shal he not with hym geue vs all  
thynges.

Versicle.

Lord heare my prayer.

Answer.

And let my crie come to the.

Let vs praye.

**L**orde of al power & might  
whiche art the aucthour &  
geuer of al good thynges:  
grasse in our hartes the loue of  
thy name, encrease in vs true re-  
ligion, nourishe vs with al good-  
nes, and of thy great mercy, kepe  
vs in the same, throughe Iesus  
Christe our Lorde, Amen.

f.iii. Conuert

Euensong.



Onuerter vs, O God,  
our sauour.

And turne thy wroth  
away from vs.

O God to helpe me make good  
spede.

Lorde make hast to succour me.

Glorie be to the father, &c.

As it was in the, &c. Amen.

*Vsquequo Domine. Psal. xiiij.*

A prayer against temptation.



Howe long wilt thou  
forget me, O Lorde,  
for euer? Howe longe  
wilt thou turne thy  
face from me?

Howe long shall I haue trou-  
blous thoughtes in my soule, &  
heaumes in my hart, day by day.

Howe long shall myne enemye,  
be exalted ouer me? Beholde and  
heare me, O Lorde God.

Illumine

Complin.

Illuminate myne eyes, leste I  
sleepe at any tyme in death, and  
that myne enemy neuer saye; I  
haue preuailed against hym.

Ther that trouble me will re-  
ioyse yf I be caste doune, but I  
haue trusted in thy mercie.

Myne harte shal reioyse in thy  
saluacio, I shal sing to the lord  
that geueth me great benefites,  
and I shal praise the name of the  
Lorde most highe.

Glorie be, &c. As it, &c. Amen,

*iudica me Deus, Psal. xliij.*

A prayer to be deliuered from our ad-  
uersaries, that we may sing  
the praise of God.

Iudge on my side, O God, and  
defende my cause againste the  
vnholly people: from the vniust, &  
deceiptful man deliuer me.

For thou o God art my strenght  
why hast thou put me awaie.

Why

Enensong.

Why go I so heauily, why lest  
myne enemye vexeth me:

Sende furth thy light and thy  
fruthe, they haue ledde me, and  
brought me into thy holy hill, and  
thy dwelling places.

And I shal entre vnto the au-  
tare of my God, vnto God that  
maketh my youth to reioyse.

I shal praise the with harpe, o  
God my God: why art thou hea-  
uie, O my soule: and why doest  
thou trouble me?

Truste in God, for yet shal I  
praise hym, he is the health of my  
countenaunce and my God.

Glorie be, &c. As it, &c. Amen.

The Antheme.



Aue vs good lord wa-  
king & kepe vs sleeping  
that we maie wake in  
Christ, & rest in peace.

The

**Euenſong.**  
**The Chapter.**

**T**hou art, O Lorde in the  
middeſt of vs, and inuoca-  
tion of thy name is made  
ouer vs, forſake vs not, O Lord  
our God.

**The Hymne.**

*Rerum creator.*

**O** Lorde, the maker of all  
thyng.

We praye the nowe in  
this euenyng.

Us to defende throughe thy  
mercie.

From al Deceipt of our enemy.

Let neither vs deluded be.

Good Lorde, with dreame or  
phanſaſie.

Dur harte wakyng in the thou  
kepe.

That we in ſin fal not on ſlepe.

O father throughe thy bleſſed

f.b. ſome



Seven Psalmes.

sonne.

Graunt vs this our petition.  
To whom with the holy Ghoste  
alwayes.

In heauen and earth be laude  
and praise, Amen.

Versicle.

He that dwelleth in the heaue  
of the highest.

Answer.

Shall abide in the protection  
of the God of heauen.

Nunc Dimittis, Luc. i.

The song of Simeon the iust.



Ord now lettest thou  
thy seruaunt departe  
in peace, accordyng to  
thy worde.

For myne eyes haue sene thy  
saluacion.

Whiche thou hast prepared: be  
fore the face of al thy people.

To

Caensong.

To be a lighte to lighten the  
Gentiles, and to be the glorie of  
thy people Israel.

Glorie be to the father, &c.

As it was in the begyn, &c.

The Antheme.

**C**Raunt vs (O Lorde) thy  
light, that we beyng deli-  
uered fro the darckenesse  
of our hartes, may come to the  
very light, whiche is Christe.

The Versicle.

Lorde heare my prayer.

Answer.

And let my crie come to the.

Let vs praye.

**O** Lord God we beseeche the  
to lighten our darckeness,  
and deliuer vs frome all  
the daungiers of this nyght, (O  
mercifulle Lorde.) Throughe  
our Lorde Iesus Christe. Who  
liueth

Seven Psalmes.

lyueth and reigneth with the in  
unitie of the holy spirite, worlde  
without ende, Amen.

Blesse we the Lorde.

Thankes be to the O God.

The. vii. Psalmes.

*Domine ne in furore P sal. vi.*

A feruent prayer of the spinner desir-  
ing to be cured, and his ene-  
mies to be banquished.

**L**orde rebuke me not in thy  
rage, nor chastice me in  
thyne angre.

Haue mercy on me, o Lord for  
I am weake, heale me Lorde,  
for my bones are brused.

And my soule is very sore trou-  
bled, but thou Lorde, how long.

Turne the, O Lorde, & deliuer  
my soule, saue me for thy mercie.

For there is none in death that  
hath mynde on the, & in hell who  
will

Seven Psalmes.

will knowlege the.

I haue trauailed in my waile  
lyng and mourning, I Chal euery  
nighte washe my bedde, I Chall  
watre my couche with teares.

Myne eye is troubled for so-  
rowe, I am withered among all  
myne enemies.

Auoide fro me al ye that woꝝke  
wickednesse, for the Lorde hath  
hearde the voice of my wepyng.

The lord hath heard my praier  
the lord hath heard my petition.

Let mine enemies be ashamed  
and confounded, let theim be as-  
shamed, and confounded verie  
quicklie.

Glorie be, &c. As it, &c. Amen,

*Beati quorum remisse. Psal. xxxij.*

Howe the penitent person shoulde be:  
waile his synnes, pray vnto God  
and reioyse in hym.

Blessed

Seuen Psalmes.

**B**lessed are they whose iniquities are forgiven, and whose synnes be couered.

Blessed is the man to whome God hath not imputed sinne, and in whose spirite is no deceipte.

For whilst I helde my peace, my bones are waxen olde, whilst I cried all the daie.

For daie and night thy hande is very heauie vpon me, I haue bene turned into wretchednesse, whilst the thorne pricked me.

I haue opened my fault vnto the, and haue not hyd my vnrigh-  
tuousnesse.

I saide, I will confesse myne vnrigh-  
tuousnes against my selfe to the LORD, and thou hast forgiven the wickednesse of my synne.

For this shal euery holy person  
praise

Seven Psalmes.

praise vnto the in time cōuenient.

But in the greate floudde of many waters, thei shal not come nyghe hym.

Thou art my refuge from tribulacion that hath enclosed me,  
O my ioy, deliuer me from them that compasse me.

I shal geue the vnderstanding and shall teache the in the waie that thou shalt go, I shall fasten myne eyes vpon the.

Be ye not lyke horse and mule in whome is none vnderstanding.

Bynde their mouthes with snaffle and bridle, that will not nighe vnto the.

Many are the plagues of a sinner, but who so trusteth in the Lord, mercie embzasseth hym on euery syde.

Be glad in the Lord, and re-  
ioyse

Seuen Psalmes.

ioyle ye righteous, and be ioyous  
al ye that be vpright in harte.

Glozie be to the father, &c.

As it was in the begyn, &c.

Domine ne. Psal. xxxvij.

The penitent person, sore greued with  
the burden of synne: calleth vpon  
God for ayde, and betaketh  
hymself to his merce.

**L**orde rebuke me not in thy  
rage, nor chastise me not in  
thyne angre.

For thyne arrowes sticke faste  
in me: and thou hast laied thyne  
hande sore vpon me.

There is no helth in my fleshe,  
because of thy displeasure, there  
is no rest in my bones, because of  
my synnes.

For myne iniquities are gone  
ouer myne heade, and are layed  
vpon me as an heauy burden.

My woundes are putrefied, &  
rotten



Seuen Psalmes.

rotten because of my folichnes.

I am made woretched and cro-  
ked extremely, I went sorowful  
al daye long.

For my loines are full of illu-  
sions; and there is no helth in my  
fleshe.

I am sore afflicted & brought  
lowe: I did roare out for the so-  
rowe of myne harte.

Lord thou knowest al my de-  
syre: and my mournyng is not  
hid from the.

My hart is troubled, my strength  
hath left me, also the very sight  
of mine eyes is not with me.

My frendes and my neigh-  
bores drew together, and stode  
against me.

And thei that ware nexte me,  
stode farre of, they that layed  
waite for my life, set vpon me.

G.I.

And

Seven Psalmes.

And thei that sought my destruction, spake vanities; & they ymagined deceiptes al the daie.

But I as one beyng deafe, did not heare, and I was as one that ware dumbe, not openyng his mouth.

And I became as a man not hearyng, and hauyng no coun- trecheckes in his mouth.

For in the haue I trusted, thou shalt heare me, O Lorde God.

For I haue saide, lette neuer mine enemies triumphe vpo me, and whilest my fete do slide, they spake stoutly against me.

For I am ready to be scourged, and my sorowe is alwaie in my remembraunce.

For I shall confesse myne vngodlinesse: and I chal thyncke vpon my synne.

But

Seuen Psalmes.

But myne enemies liue, & are  
made strong ouer me, & thei are en-  
creased whiche hate me vniustly.

Thei that requite euil for good  
ware against me, because I folo-  
wed goodnesse.

Forsake me not, O Lorde my  
God, neither depart thou from me.

Make spede to helpe me, O Lorde  
God of my saluacion.

Glorie be to the father, &c.  
As it was in the, &c. Amen.

*Miserere mei Deus. Psalm. li.*

A prayer of the penitent, earnestly  
acknowlegging and lamenting his vn-  
godly lyfe, and crying for mercie to be  
cleansed from synne, and calling for  
the spirite of God to be con-  
firmed in grace.



Aue mercie vpon me,  
O God accordyng to  
thy great mercie.

And accordyng to  
g.ii. the

Beuen Psalmes.

The multitude of thy compassiōs  
wylle awaie myne iniquitie.

Moze and moze washe me fro  
myne iniquitie: and cleanse me  
from my synne.

For I acknowledge myne in-  
iquitie: and my synne is euer be-  
fore myne eyes.

To the alone haue I synned,  
and haue done euill in thy sight,  
that thou maiest be iustified in  
thy wordes, and maist overcome  
when thou art iudged.

Beholde, I was begotten in  
wickednes, and my mother con-  
ceiued me in synne.

Lo, thou hast loued truth, tho  
vnknown and secreete thynges  
of thy wisdom, thou hast reue-  
led vnto me.

Sprynkle me Lorde with hi-  
sop, and I shalbe cleansed.

Thou

Seuen Psalmes.

Thou shalt washe me, and I  
shalbe made whiter then snowe.

Vnto my heryng shalte thou  
geue ioye and gladnesse, and the  
brysed bones shal reioyce.

Turne thy face from my syn-  
nes, and wype awaie al my wic-  
kednesse.

A pure harte create in me, O  
God: and a perfecte spirite reue  
within me.

Caste me not away from thy  
face, and thy holy spirite take not  
from me.

Restore to me the gladnesse of  
thy saluacion, & strengthen me  
with thy principal spirite.

I will instructe the wicked in  
thy wayes, and the vngodly shal  
be conuerted vnto the.

Deliuert me from bloudshed,  
O God, the God of my healthe,  
g.iii. and

Seven Psalmes.

& my tongue shal exalt thy righteousness.

Thou shalt open my lippes, & my mouth shal shewe thy praise.

For yf thou haddest despyred sacrifice, I had surely geuen it, but thou delightest not in whole burnt offrynges.

The sacrifice to God is a lowly spirite, O God thou wilt not despise a contrite & humble hart.

Deale gentlie of thy fauourable beneuolence with Syon that the walles of Ierusalem may be builded vp.

Then shalt thou accept the sacrifice of rightuousnes, oblations and whole burnt offrynges, then shall they laie calues vpon thyne aultare.

Glorie be to the father, &c.

As it was in the, &c. Amen.

Domine



Seuen Psalmes.

*Domine exaudi orationem Psal. ci.*  
A sore complaint of the godly man, be-  
yng greivoully handeled of the wicked  
people, and makyng his mone  
to almighty God.



Onde heare my pra-  
yer: and lette my crie  
come to the.

Turne not thy face  
from me, whesoeuer I am trou-  
bled, bowe thyne eare vnto me.

In what daie soeuer I calle  
vpon the, heare me spedely.

For my dayes are vanished as  
smoke, and my bones are woren  
as drie as a fire brande.

I am stricken, and my harte is  
withered like hay, so that I haue  
forgot to eate my breade.

With the voice of my mour-  
nyng: my bones cleaueth to my  
fleshe.

I am lyke vnto a Pellican of  
g.iiii. wilder-



Seuen Psalmes.

wildernes, and lyke vnto an oule  
in the house.

I haue walked and am lyke a  
sparow, solitary in the house top.

All daie myne enemies reuled  
me, and thei that praised me, con-  
spired against me.

For I did eate ashes as bread  
and myngled my dryncke with  
wepyng.

And that because of thy wrath  
and indignation, for thou diddest  
take me vp, and cast me againste  
the grounde.

My dayes are faded as a sha-  
dowe, & I am withered lyke hay.

But thou Lorde abidest for e-  
uer: and thy memorial is from a-  
ge to age.

Thou Lorde shalte arise, and  
haue mercie on Syon, for it is  
tyme to haue mercie on it, for the  
tyme

Seuen Psalmes.

tyne is come.

For the stones therof delight  
thy seruantes, & they shall haue  
pitie on the grounde therof.

And the people shall feare thy  
name, O Lorde, and all kynges  
of the earth thy glozie.

For the Lorde hath builded  
Sion, & shalbe sene in his glozie.

He hath regarded the speche  
of the humble, and hath not des-  
pised their prayer.

Let these thynges be wrytten  
in an other age, and the people  
that shalbe created, shall praise  
the Lorde.

For he hath looked doune from  
his highe holy place, the Lorde  
hath looked doune from heauen,  
vnto the earth.

To heare the wailing of them  
that be captiue, to lose the son-

g. v. nes

Seuen Psalmes.

nes of them that ware claine.

That thei should in Syon declare the name of the Lorde, and his praise in Jerusalem.

When the people assembled together, and kynges for to serue the Lorde.

In the way he hath hyndered my strengthe, he hath shortened my dayes.

Call me not away in the middes of my daies, thy yeres endure for ever.

In the begynnyng thou lord halte laied the foundation of the earthe, and the worckes of thyne handes are the heauens.

They shal perishe, but thou abidest, and they shal al ware olde as a garment.

And as a toueryng thou shalt chaunge them, & they shalbe chaunged,

Seuen Psalmes.

ged, but thou art one, & the same  
and thy yeares shal not faile.

The sonnes of thy seruauntes  
shal continue, and their sede shal  
stande for euer.

Glorie be to the father, &c.

As it was in the, &c. Amen.

*De profundis clam.iii. Psal. cxxix.*

The spinner being punished for his  
synnes, despreth to be deliuered bothe  
from synne and punishment.



From the depth I cal-  
led on the, O Lorde,  
lorde heare my praier.

Let thyne eares ge-  
ue good hede, to the voice of my  
prayer.

If thou lorde wilt loke streight  
lie vpon synnes, O Lorde, who  
shal abide it?

But with the is mercie, and  
for thy lawe haue I suffred the,

O

Seven Psalmes,

O Lorde.

My soule hath abyden in his  
worde, my soule hath trusted in  
the Lorde.

From the moorning watch vnto  
night, let Israel trust in the Lorde.

For with the Lorde there is  
mercie, and with hym is plente-  
ous redemption.

And he wil redeme Israel from  
al his iniquities.

Glorie be to the father, &c.

As it was in the, &c. Amen.

*Domine exaudi, Psal. xli.*

The iust man beyng in aduersities pray-  
eth to be deliuered from euil.



Lorde heare my pray-  
er, with thyne eares  
perceiue my desire, for  
thy truthe sake, and  
heare me for thy rightuousnesse.

And entre not into Judge-  
ment

Seuen Psalmes.

ment with thy seruaunt, for no  
person liuyng shalbe iustified in  
thy sight.

For the enemy hath pursued  
my soule, my life in earth he hath  
brought lowe.

He hath set me in darckenesse  
as the dead men of the worlde, &  
my spirite was vexed, my harte  
was troubled within me.

I remembred the olde dayes,  
I haue studied in al thy worckes  
and in the dedes of thy handes I  
mused.

I haue stretched furthe my  
handes vnto the, my soule vnto  
the, as earth without water.

Hastly heare me, O Lord, my  
spirite hath failed me.

Turne not thy face from me,  
for I shalbe lyke to men descen-  
dyng into a pitte.

Cause



Seuen Psalmes.

Cause thy mercie to be harde  
of me betymes, for in the haue I  
trusted.

Shewe me the way where I  
may walke: for vnto the haue I  
lift vp my mynde.

Deliuier me from myne ene-  
mies, O Lorde, vnto the haue I  
fled, teache me to do thy will, for  
thou art my God.

Thy good spirite shal conduct  
me into the lande of rightfulness:  
for thy names sake Lorde,  
thou shalt reuiue me throughe  
thyne equitie.

Thou shalt bryng my soule  
from trouble, and throughe thy  
mercy, thou shalt destroy al mine  
enemies.

And thou shalt destroie al that  
molest my soule, for I am thy  
seruaunt.

Glozy



Seven Psalmes.

Glozie be to the father, &c.

As it was in the begyn, &c.

The Antheme.



Remember not (Olorde  
God) our olde iniqui-  
ties, but let thy mer-  
cie spedely preuēt vs  
for we be very mise-

erable, helpe vs God our sauour,  
and for the glozy of thy name de-  
liuer vs, be merciful and forgeue  
our synnes, for thy names sake.  
Let not the wicked people saye,  
where is their GOD: We be thy  
people, & the shepe of thy pasture,  
we shal geue thanckes to the for  
euer, from age to age, we shal set  
furth thy laude and praise.

To the be honour,  
and glozie  
worlde without ende,  
Amen.

## The Letanie.

**G**od the father of heauē,  
haue mercie vpon vs mi-  
serable synners:

God the father of heauē, haue, &c.

God the sonne, redemer of the  
worlde, haue mercie vpon vs mi-  
serable synners.

God the sonne redemer of, &c.

God the holy ghost, proceeding  
from the father & the sonne, haue  
mercie vpon vs miserable sinners.

God the holy Ghost, &c.

O holy, blessed, and glorious tri-  
nitie, thre persons and one God,  
haue mercie vpon vs miserable  
synners.

O holy blessed and glorious, &c.

Remembre not Lord our offen-  
ces, nor the offences of our fore-  
fathers, neither take thou ven-  
geaunce of our synnes, spare vs  
good Lord, spare thy people,  
whom

and Suffrages.

to whome thou hast redeemed with  
thy most precious bloude, and be  
not angrie with vs for ever.

Spare vs good Lorde.  
from al euil and mischief, from  
synne, from the craftes, and as-  
sautes of the Deuill, from thy  
wrathe, and from euerlastyng  
dampnation.

Good Lorde deliuer vs.  
from blyndnesse of harte, from  
pyrde, vaine glorie, and hypocrisie  
from enuie, hatredte and malice,  
and al vncharitablenesse.

Good Lorde deliuer vs.  
from fornication, and all other  
deadly synne, and from al the de-  
ceytes of the worlde, the fleshe,  
and the Deuill.

Good Lorde deliuer vs.  
from lightenyng and tempeste,  
from plague, pestilence, and fa-  
mine,

thyne, from battail, and murder,  
and from soubdeine death.

Good Lorde deliuer vs.

From al sedicion and priuey con-  
spiracie, from the tyranny of the  
Bishoppe of Rome, and al his de-  
testable enozmities, from al false  
Doctrine, and Heresy, from all  
hardenesse of harte, and contem-  
pte of thy woorde and commaun-  
dement.

Good Lorde deliuer vs.

By the mistery of thy holy incar-  
nation, by thy holy natiuitie and  
Circumcision, by thy Baptisme,  
fastyng and temptacion.

Good Lorde deliuer vs.

By thyne Agonie, and bloudie  
sweate, by thy Crosse, and Pas-  
sion, by thy precious Death, and  
buriall, by thy glorious Resur-  
rection and Ascencion, by the co-  
myng

and Suffrages.

myng of the holy Ghoste.

Good Lorde deliuer vs.

In al tyme of our tribulacion, in  
all tyme of our wealthe, in the  
houre of death, in the day of iud-  
gement.

Good Lorde deliuer vs.

We sinners do beseeche the to hea-  
re vs O Lorde God, and that it  
maie please the to rule and go-  
uerne thy holy Churche vniuer-  
sal in the right waie.

We beseeche the to heare vs, &c.

That it maye please the to kepe  
Edward the sixth thy seruaut  
our Kyng and gouernour.

We beseeche the to heare vs, &c.

That it maye please the to rule  
his harte in thy faithe, feare and  
loue, that he may alwayes haue  
affiaunce in the, and euer seke thy  
honoure and glozie.

h.ii.

We

**Letany**

**We beseeche the to heare vs, &c.**

**That it maie please the to be his  
Defendour & keper, geuyng hym  
the victorie ouer all his enemies.**

**We beseeche the to heare vs, &c.**

**That it may please the to illumi-  
nate al Bishoppes, Pastoures, &  
Ministers of the Church, with  
true knowlege and vnderstan-  
ding of thy worde, and that both  
by their preachyng and lyuyng,  
thei maie sette it furthe, and shew  
it accordyngly.**

**We beseeche the to heare vs, &c.**

**That it maie please the to endue  
the Lordes of the Counsaile, and  
al the nobilitie with grace, wyse-  
dome, and vnderstandyng:**

**We beseeche the to heare vs, &c.**

**That it maie please the, to blesse  
and kepe the Magistrates, ge-  
uyng theim grace to execute ius-  
tice,**



and Suffrages.

stice, and to mainteine truthe.

we beseeche the to heare vs. &c.

That it may please the, to blesse,  
and kepe al thy people.

we beseeche the to heare vs. &c.

That it may please the, to geue  
to all nations, vnitie, peace, and  
concorde.

we beseeche the to heare vs. &c.

That it may please the, to geue  
vs an harte to loue, and dreade  
the, and diligentlve to lyue afre  
thy commaundementes.

we beseeche the. &c.

That it may please the, to geue  
all thy people encrease of grace,  
to heare mekely thy woorde, and  
to receiue it with pure affection,  
and to byng furthe the fructes  
of the spirite.

we beseeche the. &c.

That it may please the to byng  
into the wase of truth, al such as  
h.iii. haue



**Letane**

haue erred, and are deceiued,

**we beseeche the to heare. ec.**

**That it may please the to streng-  
then suche as do stande, and com-  
fort and helpe the weake harted,  
and to raise vp them that fal, and  
finally, to beate doune Sathan  
vnder our fiete.**

**we beseeche the to heare vs. ec.**

**That it maie please the, to suc-  
cour, helpe and comforte all that  
be in daunger, necessitie, and tri-  
bulacion.**

**we beseeche the to heare. ec.**

**That it maie please the to pre-  
serue all that traueille by lande,  
or by water, all women labou-  
ryng of childe, all sicke persons,  
and young children, and to shew  
thy pitie vpon all prysoners and  
captiues:**

**we beseeche the to heare vs good, ec.**

**That**

and Suffrages.

That it maie please the, to defende and provide for the fatherlesse children, and widowes, and al that be desolate and oppressed  
we beseeche the to heare us. *or*

That it maie please the to haue mercy vpon al men.

we beseeche the to *or*.

That it maie please the, to forgeue our enemies, persecutours, and slanderours, and to turne their hartes.

we beseeche the to heare vs good. *or*.

That it may please the, to geue, and preserue to our ble, the kindly frutes of the earthe, so as in due tyme we may enjoy them.

we beseeche the to heare vs. *or*.

That it maie please the to geue vs true repentaunce, and to forgeue vs al our synnes, negligences, and ignoraunces, and to en-

h.iiii. due

due vs with the grate of thy ho-  
ly spirite, to amende our liues, ac-  
cording to thy holy worde.

We beseeche the to heare vs. &c.

Sonne of God: we beseeche the  
to heare vs:

Sonne of God: we beseeche y to heare vs.

O Lambe of God that takest a-  
way the synnes of the worlde:

Grant vs thy peace.

O Lambe of God, that takest a-  
way the synnes of the worlde.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercie vpon vs.

Christe haue mercie vpon vs.

Christe haue mercie vpon vs.

Lord haue mercie vpon vs:

Lord haue mercie vpon vs.

Our father whiche art in, &c.

And lead vs not into temptacio.

But

and Suffrages.

But deliuer vs from euil.

The versicle.

O Lorde deale not with vs af-  
tre our synnes.

Answer.

Neither reward vs afre our iniquities

Let vs prae.

**G**od, merciful father that  
despiseſt not the ſyghyn-  
ges of a contrite harte,  
noꝝ the deſire of ſuche as be ſo-  
rowful, mercifully aſſiſt our pra-  
yers, that we make before the,  
in all our troubles and aduerſi-  
ties: whēſoeuer thei oppreſſe vs:  
And graciouslie heare vs, that  
thoſe euilles whiche the craſte &  
ſubtiltie of the Deuill, oꝝ manne  
woꝝketh againſte vs, maie be  
brought to naughte, and by the  
prouidence of thy goodneſſe, be di-  
ſperſed, that we thy ſeruauntes,  
h. v. beyng

**Letane**

beyng hurte by no persecutions,  
may euermore geue thanks vn-  
to the, in thy holy Churche: tho-  
rowe Iesus Chyiste our Lorde.  
O Lorde arise, helpe vs, and deliuer vs  
for thy names sake.

O God we haue hearde with our  
eares, and our fathers haue de-  
clared vnto vs, the noble worc-  
kes, that thou diddest in their da-  
yes, and in the olde tyme befoze  
them.

O Lorde arise, helpe vs, and deliuer vs  
for thyne honoure.

Glozy be to the father, and to the  
sonne, and to the holy Ghost. As  
it was in the begynnyng, and is  
nowe, & euer shalbe worlde with  
out ende.

Amen.

From our enemies defende vs,  
O Chyiste.

Graciouse lorde vpon our afflictions,  
Piti-

and Suffrages.

Pitifully beholde the sorowes of  
our hartes:

Mercifully forgene the synnes of thy  
people.

Fauourably with mercie heare  
our prayers.

O sonne of Dauid haue mercie vpon vs.  
Bothe now & euer vouchesaufe  
to heare vs O Christe.

Graciously heare vs, O Christe, gra-  
ciously heare vs O Lorde Christe.

The Versicle.

O Lorde, let thy mercie be shew-  
ed vpon vs.

The aunswere.

As we do put our trust in the.

Let vs praye.

**W**e humbly beseeche the, O  
father, mercifully to loke  
vpon our infirmities and  
for the glorie of thy names sa-  
ke, turne from vs those euilles  
that we moste righteously haue  
deserued:



Letany

deserued: graunt this, O Lorde  
God, for our mediatur and ad-  
uocate Iesus Christes sake.

**A**lmighty GOD, whiche  
hast geuen vs grace at this  
tyme, with one accorde to  
make our common supplications  
vnto the, and doest promise, that  
when two or thre be gathered to-  
gether in thy name, thou wilt  
graunte their requestes, fulfill  
nowe, O Lorde the desyes and  
petitions of thy seruantes, as  
may be most expedient for them,  
grauntynge vs in this worlde  
knowlege of thy trueth, and in  
the worlde to come, lyfe everla-  
lastyng, Amen.

*Dilexi quoniam exaudi. Psalm. xxiij.*

**T**he laude & praisse of God, throughe  
whose benefites we be preser-  
ued in aduersitie.



Dirige.

**H**alle loued, for the lord  
wil heare the voice of my  
prayer.

For he hath enclined his eare  
vnto me, and in my dayes I will  
cal vpon hym.

The sorowe of death hath co-  
passed me, and the perilles of hel  
haue entangled me.

I haue founde moche trouble  
and sorowe, and I haue called v-  
pon the name of the Lord.

O Lord deliuer my soule,  
mercifull Lord, and iuste, our  
God is merciful.

The Lord preserveth the sim-  
ple, I was brought lowe and he  
deliuered me.

Turne into thy reste, O my  
soule, for the Lord hath done  
moche for the.

For he hath deliuered my soule  
from

Delige

from death: myne eyes from teares,  
my fiete from slydyng.

I shal please the Lorde, in the  
lande of the lyuyng.

*Beatus qui intelligit. Psalm. xli.*

Happie is he that hath compassion vps  
pon the poore, whom God deliue-  
reth from his enemies, & pre-  
serueth euerlastyngly.



Lessed is he that consy-  
dereth the nedie and the  
poore: in the euil day the  
Lorde shall deliuer hym.

The Lorde preserue hym, and  
kepe hym a lyue, and make hym  
fortunate in the earth, and deli-  
uer hym not into the wille of his  
enemies.

The Lorde succoure hym, be-  
yng diseased in his bedde, all his  
bedde thou hast chaunged in his  
infirmite.

I said

**Matthee,**

I saide, Lorde haue mercie on  
me, heale my soule: for I haue  
trespassed against the.

Mynne enemies spake euil vn-  
to me sayeng: When shall he dye,  
and his name perithe.

And though he came in for to  
see, he spake vanities, his harte  
gathered mischief within it self.

He went furthe, and spake to  
the same purpose together.

Against me did all myne ene-  
mies whilper, againste me haue  
they ymaged this mischief.

Thei haue deuised vntrue say-  
enges by me, shal he that slepeth,  
haue no helpe to ryse againe.

For the manne with whome  
I was in peace, in whom I tru-  
sted, whiche hath eaten of my  
breaude, made greates meanes to  
supplant me.

**But**

Dirige.

But thou Lorde haue mercie  
on me, and restore me, and I shall  
requite them.

By this I know thou fauour-  
est me, that myne enemye shall  
not triumphe vpon me.

But for mine innocencie thou  
hast defended me, and hast made  
me sure in thy sight for ever.

Blessed be the Lorde God of  
Israell: worlde without ende, be  
it, be it.

*Lauda anima mea Dominum Psal cxlv.*

An exhortacion to praise God, and  
to putte our trust in hym  
and not in men.

**P**raise the Lorde, O my  
soule, I shall praise the  
Lorde during my lyfe, I  
shall synge praise to my God, as  
long as I lyue.

But not your truste in Pryn-  
ces

**Wylge.**

ees, nor in the chldzen of men, in  
whom there is no health.

His spyrte shal passe out, and  
shal retorne into his countre, in  
that daie shal all his thoughtes  
perishe.

Blessed be he whose helper is  
the God of Iarob, whose hope is  
in his Lorde God: whiche made  
heauen and earth, and sea, and al  
that be in them.

Whiche kepeth truthe euer-  
more to doe iudgement to them  
that suffre wzonge, and geueth  
meate to the hungrie.

The Lorde loueth them that  
be fettered, the Lorde geueth  
sight to the blynde.

The Lorde lifteth vp them  
that be fallen, the Lorde loueth  
the righteous.

The Lord preferueth straun-  
gers

**Dirige.**

gers, he will defende the father-  
lesse and widowes, and will de-  
stroie the waie of synners.

**III** The Lorde thy **GOD** Syon  
shall reigne euermore, from one  
generacion to another.

**II** Lorde geue thy people eternal  
reste, and light perpetuall thyne  
on them.

From the gates of hell.

Lorde deliuer their soules.

I trust to se þ goodnes of þ lord.

In the lande of lyfe.

Lorde heare my prayer.

And let my crie come to the.

Let vs praye.

**G**od, whose nature & pro-  
pertie is euer to haue mer-  
cie and to forgiue, receiue  
our humble peticiō, & though we  
be tied & bounde with the chaine  
of our synnes: yet let the pitiful-  
nes

Dirige.

nes of thy great mercie louse vs.  
for y<sup>e</sup> honour of Iesu chrestes sake  
our mediatour & aduocate, Amen,

**W**e beseeche the (O lord) to  
shewe vpon vs thy exce-  
dyng great mercie, which  
no tongue can worthely expresse  
& that it maie please the to deli-  
uer vs from al our synnes, & also  
from the paines that we haue for  
them deserued. Graunt this (O  
Lorde) throughe our mediatour  
& aduocate Iesu Christ, Amen.

*Verba mea auribus, Psal. v.*

The Godly persone desireth to be de-  
fended of God, that the ententes of his  
aduersaries may be stopped, and that  
the goodnesse of God may be shew-  
wed among the Godly.

**L**orde geue eare vnto my  
wordes: vnderstande my  
clamour.

Hearken, vnto the voice  
i.ii. of



Dirige.

of my prayer, my kyng & my god.  
For vnto the will I praye, O  
Lorde, early shalt thou heare my  
voice.

Early chal I stand by the, and  
I chal se that thou art God, that  
hath not pleasure in iniquitie.

For the malicious shall not  
dwel nere the, netther chal the vn  
righteous abide before thy eyes.

Thou hatest al that do inquitie,  
thou shalt dectroye all them  
that speake lies.

The Lorde doeth abhorre the  
man that is bluddy & deceyfful.

But I thzough the plenteous  
nes of thy mercie, chal entre into  
thy house, I wil worship towar  
de thy holy temple, in thy feare.

Leade me Lorde in thy righ  
teousnesse, because of myne ene  
mies, direct my way in thy sight.

For

Dirige.

Foz in the mouth of the there  
is no truthe, the harte of them is  
ful of vanitie.

The throte of them is an open  
grauē. Deceiptfully did thei with  
their togues, iudge them, o God.

Let them fal from their yma-  
ginacions, accoꝝdyng to the great  
nesse of their wickednesse expell  
them, foz thei haue stirred the to  
angre, O Lorde.

And let al reioyce that trust in  
the, thei shal euermoze be gladde  
and thou shalt dwel amōg them.

And they shall glozie in the al  
that loue thy name, foz thou wilt  
blesse the righteous.

Lord, thou hast crowned vs as it  
wer with a shield of thy good wil.

*Domīnus illuminatio, Psal. xxvij.*

The goodnesse of God towarde his  
people, whereby they be encouraged to  
truste in God, notwithstanding their

i. lq.

aduerz

Wreige.

aduersaries to reioyce in his adoe,  
and to magnifie hym.

**T**He Lorde is my light & my  
health, whom shal I feare.

The Lorde is the defender of  
my life, of whō shal I be afraiede

Whilest y malicious approche  
vnto me for to deuoure my flesh.

Myne enemies whiche trou-  
bled me, they ware made weake,  
and fel doune.

If they pitche Dauidions a-  
gainst me, my hart shal not feare

If a battaile ryle against me,  
I shal trust in it.

One thing haue I asked of the  
lorde, whiche I shal require that  
I maye enhabite in the house of  
the Lord, al the dayes of my life.

That I may see the beutie of  
the lord, & may visite his temple.

For he hath hid me in his Ta-  
berna-

**Dirige.**

bernacle in the euill date, he hath  
defended me in the secreete place  
of his tabernacle.

He hath exalted me vpon a  
rocke, and now he hath exalted  
my heade aboue myne enemies  
that be about me.

And I haue offered in his ta-  
bernacle the sacrifice of laude: I  
shal syng and saie a Psalm vnto  
the Lorde.

Hear my voice Lorde, toher-  
with I haue cried vnto the, haue  
mercie on me, and heare me.

Myne harte hath saied vnto  
the, my face hath soughte the,  
Lorde I shal seke thy face.

Turne not thi face fro me, do not  
swarue fro thy seruaunt in anger.

Be myne helper, forsake me  
not, neyther despise thou me, O  
God my sauour.

i.iiiij.

Foz

Dirige.

For my father and my mother  
haue forsaken me, but the Lorde  
hath taken me.

Lorde teache me thy waye, &  
leade me in thy straight path be-  
cause of mine enemies.

Deliuier me not to the mindes  
of them that trouble me, for vn-  
iust witnessses haue risen against  
me, and haue spoken wickedly.

I truste to see the goodnes of  
God in the lande of the liuyng.

Abide the Lorde, do manfully,  
& let thy harte be strengthened,  
and abide the Lorde.

*Quemadmodum desiderat Psal. xli.*

The godly man is vexed with them  
that blaspheme Goddes religion, and  
depyng penury, with seruent com-  
plaint openeth his harte to god.

**W**hen as the hart longeth  
after the Fountaines of  
waters, so doth my soule  
long

**Durset.**

longe aſtre ſye O God.  
My ſoule hath thruſted aſtre  
God, the liuyng founteine, when  
ſhall I come and appere before  
the face of God.

My teares ware to me daie  
and night in ſteade of breade.

Whyleſt it is daieſy ſaide vnto  
me, where is my God.

Theſe thynges haue I called  
to mynde, and I haue powzed  
furth my ſoule vnto my ſelfe.

Because I ſhal departe into a  
place of marueſlous habitation,  
vnto the houſe of God.

With a voice of gladneſſe and  
retoyſyng, lyke the ſounde of one  
that banquetteth.

My ſoule why art þ ſozowful  
why doest thou trouble me.

Trust in God, for I ſhal euer  
confelle hym, whiche is the helth

l.v. of



Dirige.

of my countenance and my God.

My soule within my selfe is troubled, therefore I shall haue the in minde, in the lande of Iordane, and the litle mountaine of Hermon.

Diepenes calleth bpō depenes with þ noise of thy water courses

All the raines and thy floudes haue runne ouer me.

In the daie, the Lorde hath commaunded his mercie, and in the night his song is with me.

I make my prayer to the God of my lyfe, I shall say vnto God thou art my defender.

Why hast thou forgotten me, & why do I go all sorowfull, why lest myne enemye doth afflict me.

Whylest my bones are broken, myne enemies that haue troubled me, haue cast it in my tieth.

Whylest



Dirige.

Whilist thei saie to me euery  
daie, where is thy God.

My soule why art thou sorow-  
ful & why doest thou trouble me)

Trust in God, for I shall euer  
confesse hym, whiche is the helth  
of my countenaunce & my God.

The Antheme.

I Trust to see thy goodnesse of the  
lorde, in the land of the liuyng.

Lorde, graunt thy people euer  
lastyng reste.

And let thy everlastyng light  
shyne on them.

Our father whiche art in, &c.  
And lead vs not into temptaciō.  
But deliuer vs from euil.

The firste Lesson. Job. 2.

Thyne hādes haue made me,  
& haue fashioned me altoge-  
ther round about, and wilt thou  
destroie me so sodainly. O remē-  
ber

Dirige.

hve that thou madeh me as mold  
of the earth, & shalt bryng me in  
to dust againe, hast thou not put-  
te me together as it ware milke,  
and hardened me to cruddes like  
chese, thou hast couered me with  
skin & flesh, Joynd me together  
with bones & sinowes, thou hast  
graunted me lyfe & mercie, & the  
diligent hve that thou takest on  
me, hath preserued my spirite.

The Antheme,

**I** knowe that my redemer  
liueth, and that in the last  
day I Chal arise from the  
earthe, and Chalbe cladde againe  
with myne owne skynne, and in  
myne owne fleshe I Chal see God  
whome I my selfe Chal loke vpon  
and none other. this hope is layed  
bp in my bosome.

The seconde Lesson. Ihon. v.

Verely

Dirige.

**Q**uely, verely, I say unto  
you, he that heareth my  
worde, & beleueth on hym  
that set me, hath euerslasting life  
& cometh not into dampnation,  
but passeth fro death to life. Ve-  
rely, verely I say vnto you, the  
houre that come, & now it is, whe-  
the deade shall heare the voice of  
the sone of God, & thei that heare  
shall lyue, for as the father hath  
life in himself, so likewise hath he  
geuen the sonne to haue lyfe in  
hymselfe, & hath geue him power  
also to iudge, because he is the  
sonne of Man. Marueile not at  
this, for the houre cometh in the  
whiche al that are in the graues  
shall heare the voice of the sonne  
of God. And thei that haue done  
good, shall come furthe into the  
resurrection of lyfe, and thei that  
haue

Dirige.

haue doen euil, vnto the resurrec-  
tion of dampnacion.

The Antheme. 4. Text. iiii.

**W**ithen, we woulde not  
that ye shoulde be ignorant  
as concernyng the, whiche  
are fallen a slepe, that ye sorowe  
not as other doe, whiche haue no  
hope, for if we beleue, that Iesus  
died, and rose againe, euen so the  
those whiche slepe with Iesus  
God shal bryng them with hym.

The. iiii. Lesson. i. Cor. v.

**H**olde, I shewe you a mi-  
stery, we shall not all slepe,  
but we shal al be chaunged  
& that in a momēt, in the twinck-  
lyng of an eye, at the last trūe,  
for the trumpe shal blowe, & the  
dead shal ryse incorruptible, and  
we shalbe chaunged. for this co-  
ruptible must put on incorruptio  
and

**Dirige.**

and this mortall, must put on immortallitie. When this corruptible hath put on incorruptio, and this mortall hath put on immortallitie, then shalbe broughte to passe, the sayeng that is wzitten. Death is swallowed bp in victorie, death where is thy syng? Hell where is thy victorie? The syng of death is synne, and the strength of synne is the law. But thankes be vnto GOD, whiche hath geuen vs victorie, through our Lorde Iesus Christe.

**The Antheme.**

**D**eliuer me good lord from eternal death in the dreadfull day when that heauen & earth shalbe moued, & thou shalt Iudge the worlde by fire. This daie is the day of ire, of wretchednes and miserie, the great daie & very

**Dirige.**

bery bitter. Deliuer not to bea-  
stes (o Lorde) the soules of them  
that cōfesse the, and forget not at  
lengthe the soules of thy poore  
people.

*Exaltabo te Deus meus, Psal. xxi.*

Thanks be geuen for healthe recou-  
red, the goodnes of God is praised  
who for a litle aduersitie sen-  
deth moche comforte.

**I** wil exalte the, o Lorde for  
thou hast defended me, and  
not suffred myne enemies  
to haue their pleasure vpon me.

O Lorde my god I haue cried  
vnto the, & thou hast healed me.

Lorde thou haste brought my  
soule out of hel, thou hast preser-  
ued me from them that descende  
into the pitte.

Syng vnto the Lorde ye that  
be his sainctes, & geue thanckes  
with a remembraunce of his ho-  
linesse

Dirige.

lynesse.

For there is wrath in his displeasure, and life in his will.

At the euening wayling shall abide, but in the morning gladnes.

In my welthines I said I shall neuer more be remoued.

Lozde thzough thy good will I gauest strength to my beauty.

Thou diddest tourne thy face from me, and I was al astonied

Unto the, o lord, wil I crye, & I will praiſe vnto my God.

What profite is there in my bloud, when I shal descende into corruption.

Shall duste giue thanks to the, or shall it declare thy truth?

The lozde hath heard & hath taken mercy on me, the Lozde is made mine helper.

Thou hast turned my sorowe

k.i. into



Dirige.

into ioy, thou hast kut of my sack  
clothe, & hast compassed me with  
gladnes.

That my glozy might sing to  
the without grief, o my lord God  
I shall euermore giue thanks  
to the.

Ego dixi. Psal. xxxv.

Thankes for recovery of health.



Said in y<sup>e</sup> middest  
of my daies, shal I  
go to y<sup>e</sup> gates of hel  
I desire the residue  
of my yeres, I said  
I shal not se the lord God in the  
land of the liuing.

I shal se mā no more, nor him  
that dwelleth in rest.

My tyme is taken from me &  
foldē vp as the shepherdes tente

My life is cut of like a weauers  
webbe, when I yet began he cut  
me doune from moornyng vntyll  
the

Dirige.

the night, thou wilt make an end  
of me.

I was in hope vntil morning  
but as a lion, so he bzused all my  
bones.

From moorning vntyll nyght  
thou wilt make an ende of me, as  
a yong swallowe, so shal I chat-  
tre and shal mourne as a doue.

Myne eye daseled with looking  
on hygh.

Lord I suffre force, answer for  
me, what shal I saye? Or what  
shal he answer me sence I haue  
done it.

I shal remembre al my yerres vna-  
to the, with bitternes of my hart.

Lord, if life be thus, & the life of  
my spirite be aftr such sort, thou  
shal correct me & quicken me, so  
in peace my sorow is most bittre.

But thou haste deliuered my  
k.ij. soule

Dirige.

soule that it shoulde not perishe  
thou hast cast behinde thy backe  
all my synnes.

For neither hell shall knowe  
lege the, nor death shall praise the  
they that descende into the pitte,  
shall not loke for thy veritie.

He that is liuyng, the liuyng  
persone shall knowledge the, like  
as I do now, the father to the  
childzen shall declare thy truth.

Preserue me, O lord, and we  
shall sing our Psalmes in the lor-  
des house al the daies of our life

*In te domine speraui. Psal. lxx.*

Unto god is our only refuge, we must  
pray to him, and in him put al our trust  
and him praise and magnifie.

**L**ord, O lord haue I put  
my truste, let me neuer be  
confounded, in thy rygh-  
teousnes deliuer me.

*An.*

Dirige.

Incline thine eare vnto me,  
and make speede to saue me.

Be vnto me a protectour as  
God, and as a place or fortreffe  
for to saue me, for thou arte my  
strength and refuge.

Deliver me o my god out of þ  
hād of the sinner, out of the hād  
of the lawe breaker, & the vntust

For thou o lord, arte my pa-  
cience thou art my hope even frō  
my youth.

Through the haue I ben hol-  
den bp euer sence I was borne  
thou art my defēder sēce I came  
forth of my mothers wombe.

My singing alwaye is of the  
I am made as a wōdye vnto ma-  
ny, but thou art a strong helper.

Let my mouthe be filled with  
thy praise, that I may syng thy  
glozy and thy magnificence all

k. iij.

the

Dirige

the day long.

Cast me not away in the tyme  
of age; forsake me not when my  
strength faileth me.

For mine enemies spake aga-  
inst me, and they that layed wait  
for my soule, did take their coun-  
saill together.

Saying God hath forsaken  
him, persecute him, and take him  
for there is none to deliuer him.

Go not far from me, o my god  
haue regarde for to helpe me.

Let them be confounded and  
perishe that are against my soul.

Let the be coueted with shame  
& dishonour, y<sup>e</sup> seek to do me euil.

But alway I wil trust, and I  
wil praise the more and more.

My mouth shal speake of thy  
righteousnes, and of thy salua-  
cion all the daye.

Because

Dirige.

Because I knowe no lettre, I  
wil entre into the strength of the  
lord, Lord I will make mencion  
of thy righteousness.

Thou o God hast taught me  
fro my youth hitherto, & I shall  
tell of thy wonderous workes.

And vnto age and oldenelle o  
God forsake me not.

Until I shew thy strength vnto  
generations yet for to come.

Thy power & thy righteous-  
nes, o god, vntil the highest mer-  
uaile whiche thou hast wrought  
o god who is like vnto the?

What great & euil aduersi-  
ties hast thou shewed me: & yet  
diddest thou returne & refreche  
me yea, & broughtest me agayne  
from the depths of the earth.

Thou hast multiplied vpon me  
thy magnificence, and thou hast  
retur-

Dirige,

retourne and comforted.

Therefore will I prayse the  
and thy truthe O god, in the in-  
strumentes of Musique, vnto  
will I sing vpon the Harpe whi-  
che art the holy God of Israel.

My lippes wilbe fatne whē I  
sing vnto the, and so wil my soul  
also whiche thou hast redeemed.

My tongue also shal talke of  
thy ryghteousnesse all the daye  
long, for they are confounded &  
brought vnto shame that seke to  
do me euill.

The Anthemie.

**I** Am the resurrection and  
life, he that beleueth in me  
yea although he were  
dead yet he shall liue, & whoso-  
uer liueth & beleueth in me, shal  
not se euermoring death.

Lord haue mercy vpon vs.

Christ



Christ haue mercy vpon vs.  
 Lord haue mercy vpon vs.  
 Our father whiche arte in. &c.  
 And leade vs not into. &c.  
 But deliuer vs from euill.



ord giue thy people  
 eternall rest.

And light perpetual  
 shine on them.  
 I truste to see the  
 goodnesse of the lord.

In the lande of life.  
 Lord heare my prayer.  
 And let my cry come to the.



god which by the mouth  
 of. s. Paule thine apostle  
 haste taughte vs, not to  
 waile for the that slepe in Christ  
 graunt we beseeche the that in the  
 coming of thy sonne our lord Je  
 su Christ, both we, and all other  
 faithfull people beyng departed  
 may

Commendacions.

may be graciously brought vnto  
þy ioyes euerlastyng, which shalt  
come to iudge the quicke & dead  
and the world by fire. Amen.

**A** mighty eternal God to  
whome there is neuer a  
ny prayer made without  
hope of mercy, be merciful to the  
soules of thy seruauntes, beyng  
departed from this worlde in the  
confession of thy name, that they  
may be associate in the compaignie  
of thy Sanctes, throughe  
Christ our Lord. Amen.

**O** God how thine eare is  
to our prayers wherein  
we deuoutly cal vpo thy  
mercy that thou wilt bestow the  
soules of thy seruauntes (which  
thou hast comaunded to depart  
from this worlde) in the countrey  
of peace & rest, and cause the to  
be

**Prayer.**

be made parteners with thy ho-  
ly seruauntes Through Chyiste  
our lozde. Amen.

## The commendacions.

This Psalm is the A. b. c. of godly  
loue, the paradise of learning: the shop  
of the holy ghost, & the scholl of teach.  
In which appereth how the saintes of  
God esteeme his holy lawes, & how fer-  
uently they be geuen to them, howe it  
greueth them that they shoulde be des-  
pised, how feruently they desire to lerne  
tht to walke in them, and to fulfil thes  
finally how the transgressours and ad-  
uersaries of them shalbe punished and  
destroyed.

*Beati immaculati. Psal. cxix.*



Blessed are they that  
be vnspotted in the  
way, which walke in  
the law of the Lord  
Blessed are they  
that scarche his testimonies, that  
seke him with all their harte.

**For**

Commeudacions.

For thei that worke wickednes  
haue not walked in his wayes.

Thou hast commaunded thy  
comaundementes, very streights  
ly to be kept.

Would god my wayes might be  
directed, to kepe thy iustificatiōs.

Then shal I not be confound-  
ed when I shall beholde al thy  
comaundementes.

I shall confesse vnto the with  
a right hart, whē I haue learned  
the iudgementes of thy ryghte-  
busnesse

I shall kepe thy iustificatiōs  
forsake me not vtterly.

*In quo corrigit.*



Wherein dothe the young  
man correcte his lyfe, in  
keping of thy worde.

With all my harte I haue  
sought the oute, put me not a-  
way

Commendacions.

way from thy commaundementes

In my hart haue I hode thy  
wordes, that I might not offend  
the.

O Lord thou art blessed, tea-  
che me thy iustificacions.

With my lippes I haue bene  
telling of the iudgemētes of thy  
mouthe.

I haue had delight in the way  
of thy testimonies, as in all ma-  
ner of riches.

I wil be exercised in thy com-  
maundementes, and I will con-  
sidre thy waies.

I will study in thy iustificati-  
ons, I wil not forget thy wordes

*Retribue seruo tuo.*



Warde thy seruaunt,  
quicke me, and I wil  
kepe thy wordes.

Open mine eyes, &

A

Commendacions.

I shall confidze the meruailous  
thinges of thy lawe.

I am a straunger in the land,  
hide not from me thy commaun-  
dementes.

My soule hath coueted to desi-  
re thy iustifications at all times.

Thou hast rebuked the proud  
cursed are they whiche decline  
from thy commaundementes.

Take from me rebuke & con-  
tempte, for I haue soughte after  
thy commaundementes.

For princes haue bene set aga-  
inst me, and they spake againste  
me, but thy seruaunt was stil ex-  
ercised in thy Iustifications.

For thy testimonies are my me-  
ditaciō, thy iustificatiōs are my  
counsail.

*Adhesit pavimento.*

**M**y Soule hathe clouen to  
the Grounde, quicken me

ac.

Commendations.

according to thy worde.

I haue chewed thy wales, and  
thou hast heard me teache in thy  
iustifications.

Instruct me in the way of thy  
iustifications, & I shalbe exerce-  
sed in thy meruailous workes.

My soule hath slept for veri-  
nes, confirme me in thy wordes.

Reinoue from me the waye of  
iniquitie, and according to thy  
lawe haue mercy on me.

I haue chosen the way of tru-  
the, I haue not forgotten thy  
iudgementes.

I haue cleued to thy testimo-  
nies, o lord, put me not to confusio

I haue runne y way of thy co-  
maundementes, when thou hast  
enlarged my hart. *Legem pone.*

**O** Lord, set the waye of thy  
Iustifications to me for a  
lawe



Commendacions.

lawe, and I will euer seke it out.  
Giue vnto me vnderstanding  
and I shal seache thy lawe and  
shal kepe it with my whole hart.  
Leade me in the pathe of thy  
comaundementes, for that haue  
I desired.

Bow mine hart into thy testi-  
monies, & not into couetousnes.

Turne away mine eyes, that  
they se not banitie, quicken me in  
thy waye. Set thy worde vnto  
thy seruaunt in thy feare.

Cut of the rebuke that I am  
afraid of, for thy iudgemētes be  
good. Lo I haue desired thy co-  
maundementes, and in thine  
quitte quicken me.

*Et veniat super me misericordia.*



And lette thy mercie co-  
me vpon me O Lorde &  
thy healthe, accorpyng  
to

**Commendacions.**

to thy prayse.

And I shal aunswere to them  
that vpbraid me, for I haue tru-  
sted in thy woꝝkes.

And take not the woꝝde of  
truthe from my mouthe viterly,  
for I haue muche trusted in thy  
iudgementes.

For I will kepe thy lawe al-  
waie, woꝝlde without ende.

And I haue walked at large  
for I haue sought thy commaū-  
dementes.

And I spake of thy testimo-  
nies in the sight of kynges, and  
I was not ashamed.

And I haue mused on thy co-  
maundementes, whiche I haue  
loued.

And I haue lift vp my handes  
to thy commaundementes, whi-  
che I haue loued, and I shal be

li.

occupied

Commendacions.

Occupied in thy iustificacions.

Memor esto.

**R**emember thy worde to  
thy seruaunt, in whiche  
thou hast geue me hope

Thesame hath comforted me  
in myne affliction, for thy worde  
hath quickened me.

The proude menne haue done  
wickednesse on euery syde, but I  
haue not swarued from thy lawe

I haue bene mindfull of thy  
iudgementes good Lorde, from  
the beginnyng of the world, and  
haue bene comforted.

I haue fainted because of sin-  
ners, that forsake thy lawe.

Thy iustificacions ware my  
songes, in the place of my waye-  
faryng.

In the nyghte season I haue  
thought of thy name, O Lorde.  
and

**Commendacions.**

and I haue kept thy lawe.  
I had this because I seached  
out thy iustificacions.

*Portio mea domine.*

**Q** Lord, thou art my por-  
tion: I haue promised to  
kepe thy lawe.

I haue besought thy maiestie  
with al my harte: haue mercy on  
me accordyng to thy worde.

I haue considered my wates, &  
I haue turned my fete into thy  
testimonies.

I am redy, and am not trou-  
bled to kepe thy comaundementes

The bondes of synners haue  
bewrapped me, and I haue not  
forgotten thy lawe.

I rose vp in the middes of the  
night to geue thākes, for the iud-  
gements of thy iustificacions.

I am partaker of all that  
l.ij. feare

Commendacions.

fear the : and of them that kepe  
thy commaundementes.

O lorde , the earthe is full of  
thy mercie, teache me thy iustifi-  
cations.

*Bonitatem fecisti.*

**T**hou hast dealt gently  
with thy seruaunt, O  
Lorde, accoꝝdyng to  
thy worde.

Teache me goodnesse, lerning  
and knowledge, for I haue bele-  
ued thy commaundementes.

Before I was humbled, I  
did synne, therfore haue I kept  
thy worde.

Thou arte good, and in thy  
goodnesse, teache me thy iustifi-  
cations.

The iniquitte of proude men  
is multiplied vpon me: but I w  
all my whole harte shall seache  
out

Commendacions.

out thy commaundementes.

Thette harte is congeled like milke, but I haue thought vpo thy commaundementes.

It is good for me, that thou haste humbled me, that I maye lerne thy iustifications.

The Lawe of thy mouthe is dearet to me, then thousandes of golde and siluer

*Manus tue.*



**H**Y handes haue made and fourmed me: geue me vnder standyng to lerne thy cōmaūdemētes

They that feare the shal se me and be glad, because I haue trusted muche in thy wordes.

I knowe, O Lorde, that thy iudgemētes are right, and in thy truthe thou hast humbled me.

*l. iij.*      **Let**

Commendacions.

Let thy mercie be to comforte  
me: accordyng to thy worde vnto  
thy seruaunt.

Lette thy mercies come to me  
and I shall liue, for thy Lawe is  
my study.

Let the proude, whiche wroꝝg  
fully haue done wickednes vnto  
me, be confounded, and I wilbe  
occupied in thy comaundementes

Let them be turned to me,  
whiche feare the, and they that  
knowe thy testimonies.

Let my harte be immaculate  
in thy iustificacions, that I be  
not confounded.

*Defecit in salutem.*



My soule hath longed  
for thy saluacio, and  
I haue trusted much  
vnto thy worde.

Myne eyes haue longed for  
thy



**Comendacions.**

thy promise, sayeng: when wilt thou comfort me.

For I am made like a bottle in the smoke, I haue not forgotten thy iustifications.

Howe many be the dayes of thy seruaunt, whē wilt thou geue Iudgement of theim that persecute me.

Wicked men haue tolde me fables, but not after thy lawe.

All thy commaundementes is truthe, wicked men haue persecuted me, succour me.

They haue almoste made an ende of me in the earth, but I haue not forslaken thy commaundementes.

Quicken me according to thy mercie, and I shal kepe the testimonies of thy mouthe.

*In eternum domine.*

**L.iii.**

**Q**

Commendacions.

**L**orde, thy woorde endureth in heauen, euerclastyngly.

Thy truthe remayneth from generacion to generacion, thou hast founded the earth, and it abideth.

By thine ordinaunce the daie continueth: for all thinges obey vnto the.

Except thy lawe had bene my meditacion, peraduenture I had perished in my trouble.

I shall neuer forget thy iustificacions, for in them thou haste quickened me.

I am thine, saue me, for I haue sought out thy iustificacions.

Synners haue waited me to destroy me: I haue vnderstande thy testimonies.

I see that all perfection hath an

Commendacions.

an ende, thy commaundement is  
very bryde.

*Quomodo dilexi.*

**O** Lorde, howe muche ha-  
ue I loued thy lawe. It is  
my study all the daye  
long.

Thou haste made me wyse o-  
uer myne enemies, thzough thy  
commaundement, for it is euer  
with me.

I haue perceiued more then  
all that taught me, for thy testi-  
monies were my meditation.

I haue perceiued more then  
auncient menne, because I haue  
searched thy commaundementes.

I haue kepte my fiete from eu-  
ery euill waie: That I myght  
kepe thy wordes.

I haue not declined from thy  
Iudgements, for because thou

l.v. hast

Commendacions.  
hast set me a lawe. **A**

Howe swete be thy woordes  
vnto my tast: and to my mouthes  
sweter then hony.

I haue taken vnderstanding  
of thy commaundementes, ther-  
fore haue I hated euery waye of  
iniquitie.

*Lucerna pedibus meis.*

**T**hy worde is a laterne  
vnto my fete: & a light  
vnto my pathes.

I haue sworne and  
deceeed, to kepe the iudgements  
of thy righteousness.

O lord I am brought lowe  
on euery side, quicken me accor-  
dyng to thy worde.

The voluntary offrynges of  
my mouth, make them accepta-  
ble, O Lorde, and teache me thy  
iudgements.

**My**

**Commendacions.**

My soule is euer in my handes: And I haue not forgotten thy lawe.

Synners haue sette a snare for me, and I haue not erred fro thy commaundementes.

I haue gottē thy testimonies by enheritaunce for euer: for because they be the tope of my hart

Bowe my harte to doe thy iustificatiōs, euermore: for reward

*Iniquos odio habui.*



Haue hated the wicked, and haue loued thy lawe.

Thou art my helper and my defender: and I haue trusted muche in thy worde.

O ye wicked, bowe from me: and I shall seache the comaundementes of God.

Receiue me accordyng to thy worde,

Commendacions,

worde, and I shall lue, and con-  
founde me not, otherwise then I  
loke for.

Helpe me and I shalbe saufe,  
and I shalbe occupied in thy iu-  
stifications euer.

Thou haste despised all that  
go from thy Iudgementes, for  
their thoughtes ware vniust.

I haue reputed all sinners of  
the earth for offenders, therefore  
I haue loued thy testimonies.

Strike my fleshe with thy  
feare, for I am afrayed of thy  
iudgementes.

*Feci iudicium.*

**I** haue done Justice in ri-  
ghteousnes: deliuer me  
not to them that falslye  
blame me.

Receiue thy Seruaunt into  
goodnes, let not proude men sal-

Ap

## Commaundementes.

ly blame me.

Myne eyes are wasted in lo-  
kyng for thy helth: and the word  
of thy iustice.

Do to thy seruaunt according  
to thy mercy: and teache me thy  
iustifications.

I am thy seruaunt, geue me vn-  
derstanding, that I may knowe  
thy testimonies.

It is tyme to do, O lord, for  
they haue broken thy lawe.

Therfore I haue loued thy  
commaundementes aboue gold  
and Copas.

And therfore I was led to all  
thy commaundementes, I haue  
hated euery wicked wate.

*Mirabilia.*



lord inetrailous be thy  
testimonies, therfore my  
soule hath searched the.

The



**Commendacions.**

**The declaracion of thy woꝝ-  
des, doth illumine, and geue vnder-  
standing to the simple.**

**I opened my mouth, & drew  
in my breathe, for I desire thy  
commaundementes.**

**Loke vpon me and haue mee-  
cie vpon me: Accoꝝdyng to thy  
iudgement of them that loue thy  
name.**

**Directe my saynges, accoꝝ-  
dyng to thy woꝝde: and let not  
iniquitie teigne ouer me.**

**Redeme me fro the false blame  
of menne: that I maie kepe thy  
commaundementes.**

**Lighten thy face vpon thy ser-  
uaunt: and teache me thy iustifi-  
cations.**

**Myne eyes haue brought  
furth streames of waters, because  
they haue not kept thy lawe.**

*Iustus*

Commaundementes.

1001 100 Iustitias tuas domine.

**R**ighteous arte thou  
Lorde: and righteous  
is thy iudgement.

Thou hast commaun-  
ded Justice in thy testimonies:  
and truthe moste chiefly.

My zeale hath caused me to  
consume: because myne enemies  
forget thy wordes.

Thy woorde is vtterly tried  
with fire: & thy seruaunt loued it.

I am pong and set at naught,  
yet haue I not forgotten thy co-  
maundementes.

Thy iustice is iustice euerla-  
sting: and thy lawe is truthe.

Trouble and heuynesse haue  
entangled me: thy commaunde-  
mentes are my study.

Thy testimonies be equitie  
euerlastyngly: geue me vnder-  
standyng

Commendacions.

Standynge and I shall liue.

*Clamavi in toto corde meo.*



Haue called vnto my  
whole harte, heare  
me Lorde: for I  
shal searche thy iu-  
stifications.

I haue cried vnto the, saue  
me: that I may obserue thy com-  
maundementes.

I haue preuented in time, and  
haue cried: for I haue greatly  
trusted in thy wordes.

Myne eyes haue preuented  
the daunying of the daye, for to  
study thy wordes.

Lorde heare my voyce ac-  
cording to thy mercie: and quic-  
ken me according to thy Iudge-  
ment.

They that persecute me, haue  
drawen nigh to wickednesse.

And

Commendacions.

And from thy Lawe they are  
gone farre wide.

Lord, thou arte nere at hande  
and al thy waies are very truth.

At the beginning I had know  
lege of thy testimonies, for thou  
hast established them for euer.

*Vide humilitatem meam.*

**B**ehold my trouble and de  
liuer me, because I haue  
not forgotten thy lawe.

Judge my cause, and redeme  
me quicken me accordyng to thy  
worde.

Health is farre from sinners:  
for they haue not searched out  
thy iustificacions.

Thy mercy Lord is much: ac  
cordyng to thy ryghteousnes,  
quicken me.

Many there be whiche perse  
cute me, and trouble me, I haue  
m.i. not

Commendacions.

not swarued fro thy testimonies  
I sawe the offendours, and I  
was astonied, because they kepe  
not thy wordes.

Behold Lorde, for I haue lo-  
ued thy comaundementes, quic-  
ken me in thy mercy.

The beginning of thy worde  
is veritie, all thy iudgemētes are  
iustice euerlastingly.

*Principes persecuti sunt.*



**T**HE Princes haue  
persecuted me with-  
out cause, and my  
hart hath bene a fe-  
arde of thi wordes  
I shalbe glad of thy wordes, as  
he that hath found many spoiles  
I haue hated iniquitie, and ha-  
ue abhoyred it, but thy law I ha-  
ue loued.

Seuen times in the daie haue

I

Commendacions.

I praised the, because of thy righteous iudgementes.

Great peace it is to them that loue thy lawe, and they are not offended.

I looked for thy saluacion, O Lorde: and loued thy commaundementes.

My soule hath kept thy testimonies, and hath loued the greatly.

I haue kept thy commaundementes and thy testimonies: for all my waies are in thy sight.

*Appropinquet deprecatio.*



Lorde, let my praier appoche nere in thy sight, geue vnderstanding accor- dyng to thy worde:

O Lorde, let my praier entre into thy sighte, deliuer me accor-  
m.ij. ding

**Commendacions.**

**Dyng to thy worde.**

**M**y lippes shall powze furth  
thy praise, whē thou hast taught  
me thy iustifications.

**M**y tongue shall shewe furth  
thy worde, for all thy commaun-  
dementes are equitie.

**L**et thy hande be redy to help  
me, for because I haue chose thy  
commaundementes.

**O** Lord, I haue desired thy  
helth, and thy lawe is my study.

**M**y soule shal liue & praise thee,  
& thy iudgementes shal help me

**I** haue wandzed like a shepe  
which was lost, O lord, seke out  
thy seruaunt, for I haue not for-  
gotten thy commaundementes.

*Deus deus meus, Psal, xxi.*

**T**he description of the passion of  
our sauiour Christ, and of his ad-  
uancement and kyngdome.

**D**



Psalmes.



God my god, loke to-  
wardes me, & by haste  
thou forsaken me, far  
fro my help be the wor-  
des of my complaint.

My God I cry and cal to the  
by day, but thou hearest me not,  
& likewise by night & cease not.

But thou dwellest in the holy  
place, & the worship of Israell  
oure fathers trusted in the, they  
trusted, and thou diddest deliuer  
them.

Thei cried to the, & they were  
made saufe, they trusted in the &  
were not confounded.

I truly am but a worme, and  
no man, the rebuke of menne, and  
an out cast of all the people.

All they that se me, laughe me  
to scozne, they speake with their  
lippes, and nodde their heades,  
sayeng

of the passion.

saying, he trusted in the Lorde,  
now let him deliuer him, let him  
saue him, for he loued hym.

For thou art he that tokest me  
out of my mothers wombe, and  
wart my hope from my mothers  
brestes, to the I was caste out  
from my natiuitie.

Thou art my god fro my mo-  
thers wombe, depart not fro me.

For tribulacion is nere at hand  
and there is none to helpe me.

Many calues haue compassed  
me, and fatte bulles haue besette  
me about.

Thei haue set their mouthes,  
wide open vpon me, like a Lyon  
ramping and roaring.

I am pouted furth like watte  
and all my bones be disperſed a  
fundle.

My hart is made like melting  
waxe

**Psalmes.**

ware in the middes of my bealye.

My strength is dried by lyke  
a hard, my tōgue cleueth fast to  
my Jawes, and thou hast brou-  
ght me into the dust of death.

For many dogges compassed  
me aboute, the Counsaill of the  
wicked hath besette me.

They perced my handes and  
my fiete, they haue numbred all  
my bones.

They stode staring and loking  
vpon me, they deuided my gar-  
mentes among theim, and vpon  
my coate they did cast lottes.

But thou O lord prolong not  
thy helpe from me, looke to my  
defence.

Deliuert my Soule from the  
swoorde, and myne onely one,  
from the power of the dogges.

Save me from the mouth of  
the

of the passion.

the Lyon, and mine humilitie fro  
the hornes of vnicornes.

I shall shew thy name to my  
brethren, & I shall prayse the in  
the middes of thy congregacion.

Ye that feare the Lorde, praise  
pe him, and all the whole sede of  
Jacob glorifie him.

Let al the sede of Israel feare  
hym, for he despiseth not nor dis  
dayneth the prayer of the poore:

Neither turned he his face a-  
way from me, and when I cried  
vnto him he heard me.

Thē shal I praise in the great  
congregacion, I will perfourme  
my vowes in the sighte of them  
that feare him.

Poore men shal eate, and shal  
be satisfied, and they shal praise  
the lord that seke after him, their  
hartes shal liue worlde without  
ende

**Psalmes.**

ende.

All the coastes of the earth shal  
remembre thein selues, and shal  
be compted to the lord.

And all nations of the people  
do worship in his sight.

For the kyngdome is the Lordes,  
and he shal rule the people.

All suche as be fatte vpon the  
earth, haue eatē and worshipped  
all that descende into the earth  
shal fall doune in his sight.

And my soule shal liue to him  
and my sede shal serue him.

The generacion to come shal  
be shewed vnto the lord, and the  
heauens shal shew iustice to the  
people that shalbe borne, whiche  
the Lord hath made.

*Saluum me fac deus. Psal. lxi.*

**The**

of the passion.

The complaint of A hyf & h's church  
of their greate aduersities. A feruente  
prayer for deliuerance. The aduer-  
saries of God be cursed. A hartie  
thanksgyving for helpe  
obtained.



Aue me o god, for the  
watres are entred in  
to my soule.

I sticke fast in the  
depe mite, where no ground is.  
I am come into the depe of the  
Sea, and the tempest hath over-  
whelmed me.

I haue trauelled crying, my  
throate is made hoarse, my sighte  
hath failed, whyle I trusted in  
my God.

They that hate me without a  
cause, are mo then the heares of  
my heade.

They that ate mine enemies,  
and haue persecuted me gilty  
are

Psalmes,

are mighty, I pated the the thinges that I neuer toke.

God thou knowest my simplenes: and my faultes are not hyd from the.

Let not thein that trust in the Lord god of hostes, be ashamed for my cause.

Let not those that seke the, be confounded thzough me Lord God of Israel.

For I haue suffered reprofe for thy sake, shame hath coured my face.

I am become a straunger vnto my brethren, and an aliaunte vnto my mothers children.

For the zeale of thyn house hath eaten me, and the rebukes of them that rebuke the, are fallen vpon me.

I chastened my selfe with fasting.



of the passion.

King and that was turned to my  
reprofe.

I put on an heare Coate also  
and they tested vpon me.

They that sate in the gate spa  
ke against me, & they that drinke  
wine made songes vpon me.

But Lord I make my prayer  
vnto the in the time of my good  
will, O God.

Hear me in the multitude of  
thy mercy, in the truth of thy sal  
uacion.

Take me out of the mire that  
I sticke not, deliuer me from the  
that hate me, and out of the drie  
pe watres.

Let not the tempeste of watre  
droune me, neither lette the depe  
swallowe me vp, and let not the  
pitte shut her mouth vpon me.

Hear me, O Lorde, for thy  
mercy

of the Passion.

mercy is kinde, loke vpon me ac-  
cording to the multitude of thy  
mercies.

And tourne not thy face from  
thy seruant, for I am in trou-  
ble, heare me speedely.

Take hede to my Soule and  
saue it, deliuer me because of mi-  
ne enemies.

Thou knowest my reprofe, my  
shame and dishonour.

All thet that trouble me are in  
thy sight, my hart hath looked for  
rebuke and wretchednesse.

I looked for some to be heauy  
with me, and there was none: to  
comfort me, and I founde none.

Thei gaue me gal to eate and  
when I was thirstye, they gaue  
me bitter drinke.

Lette their Table be made a  
snare to theim, and a reward and  
an

Psalmes.

an occasion of falling.

Let their eyes be blinded that they se not, and euer bow doune their backs.

Poure out thine indignation vpon them, and let thy wrathful displeasure take holde of them.

Let their habitation be voyde and no man to dwell in their tentes.

For they haue persecuted him whom thou hast smitten, and they haue encreased the payne of my woundes.

Laye vpon them wickednesse vpon wickednesse, and let them not entre into thy righteousness.

Let them be wiped out of the booke of the liuing, and let them not be written with the iuste.

I am pooze and sorowful, thy healthe, O GOD: hath taken  
me

of the Passon.

me in.

I will praise the name of god  
with a song ; and magnifie hym  
with praise.

And it shal please God better  
then a yōg bullocke, that bereth  
hornes and hooues.

Let the pooze consideze and be  
glad, seke aftre God , and your  
soule shall liue.

For the Lorde hath heard the  
pooze, and hath not despised his  
piloners.

Heauen and earth praise him  
the Sea, and all that crepeth in  
them.

For God shall saue Syon,  
and the Cyties of Iuda shal be  
buylded, and thei shal dwel ther  
and they shall inherite it.

The posteritie also of his ser-  
uauntes shal possesse it, and they  
that

Psalmes.

that loue his name shall dwelle therein.

*Domine deus salutis. Psal xxxvij.*

A greuous complaine of the Godly  
persone: extremely handled with  
diseases and persecutions and  
that without comforte.



Lozde God of my  
helth, I haue cried  
day and nyght be-  
fore the.

Let my praier en-  
tre into thy presence, bowe thyn eare vnto my prayer.

For my soule is ful of aduersi-  
ties, and my life draweth nigh-  
to hell.

I am compted as one of the m  
that go doune into the pitte, and  
I am as a man without helpe  
fre among the deade.

Like vnto them that be woun-  
ded and lie in the graue, whome  
thou

Of the passion.

thou remembreſt no more, & art  
cut a waie from thy hande.

They haue laied me in the lo-  
wer pitte in darke places and in  
the ſhadowe of death.

Thine indignacion is faſt v-  
pon me, and thou haſt laide vpon  
me all thy waues.

Thou haſt put away mine ac-  
quaintaunce farre from me, they  
take me as abhominable.

I am betrayed, I cannot get furth  
my ſight waxed dimbe for lacke.

Lord, I called vpon the, the  
whole day, vnto the I haue ſtret-  
ched out myne handes.

Wilt thou ſhewe wonders to  
the dead, or ſhall the Philistines  
raiſe men again to praiſe the?

Shall any man ſhewe thy  
mercie in the graue, & thy truth  
in deſtruction?

n. i.

Shall

**Psalmes.**

**Shal thy wonderous workes  
be knowen in the darke, and thy  
righteousnes in the lande of for-  
getfulnesse.**

**And I haue cried to thee, O  
lorde, and early shall my prayer  
come before thee.**

**Lorde, doest thou resecte my  
soule, & turnest thy face from me.**

**I am pooze and in traueiles  
euer from my youth, and whē I  
was exalted, I was caste doune  
and troubled.**

**Thy wrath hath passed ouer  
me, and thy terrours haue trou-  
bled me sore.**

**They came round aboute me  
all daie like water, and compas-  
sed me toguether.**

**My louers & frēdes hast thou  
put away far from me, and mine  
aquaintāce, for my wretchednes**

**Quare**



Of the passion.

Quare fremuerunt. P sal. ii.

The rage of the people against Christe,  
Christ is ordeined a kyng of his father,  
rulers be exhorted to godly knowlege.



Why hath the heathen  
raged: & why haue  
the people ymagi-  
ned vaine thinges?

The kinges of the  
earth stode vp, and the Rulers  
came toguether, against the lord  
and against his Christe.

Let vs breake their bondes in  
soudre, and let vs cast away their  
yoke from vs.

He that dwelleth in heauen shall  
laughe them to scorn, & the lord  
shall haue them in derision.

Then will he speake vnto the  
in his wrathe, and bere them in  
his sore displeasure.

I truely am made kyng of  
hym ouer Syon his holy Hill

ii. ii.

preas

preaching his precept.

The lord saide vnto me, thou art my sonne, this daie haue I begotten the.

Aske of me and I shall geue the the Gentiles for thine inheritance, and the vtter part of the earth for thy possession.

Thou shalt rule them with an yron rod, and breake them in pieces like a potters vessel.

And now ye Kynges vnderstande, be learned ye that Judge the earth.

Serue the lord in feare, and reioyse in hym with reuerence.

Get discipline, that the Lord be not angry, and ye perishe fro the ryght waie.

When his anger shalbe kindled for a short while, blessed are all they that trust in him.

Eripe

Of the passion.

Gripe me ad inimicis, Psal. lxxiii.

The prayer of Christ for hym selfe & for  
his brethren: against persecutours.



Deliver me from myne  
eneinite (O my God)  
deliver me from them  
that rise against me.

Deliver me from the workers  
of wickednesse, save me from  
bloud shedders.

For lo, they have catched my  
soule, stout men have assailed me.  
There is no iniquitie nor faulte  
in me, O lord, without iniquitie  
have I rûne & directed my way.

Arise and succour me and lo-  
ke, and thou Lorde of myght,  
God of Israell.

Stirre to visite al the Genti-  
les, have mercie of none þat worke  
iniquitie.

Thei shalbe couerted at even.

n. liij. and

Of the passion.

And shalbe as hungry as dogges  
and shall compass about the citie.

Lo thei will speake with their  
mouthe, and a sword is in their  
lippes, for who hath hard.

And thou Lorde shalt haue  
theim in derision, and thou shalt  
bryng all Gentiles to naught.

My strength I wil ascribe to  
the, for thou arte God my defen-  
dour, my God, his mercie wil pre-  
uent me.

God sheweth me how I shuld  
deale with mine enemies, lest the  
not lest thy people might forget.

Scatter them abroad by thy  
might, and put theim doune, O  
lorde my protectour.

For the sinne of their mouth,  
and for þe wordes of their lippes  
let them be taken in their pride.

For their blasphemie and li-  
eng

Of the passion.

eng, they shalbe notified to be destroyed.

In the wrath of destruction and they shall not remain, & they shall knowe that God hath rule ouer Iacob, and ouer all the costes of all the worlde.

They shalbe couerted at euen and shalbe as hungry as dogges and shal cōpasse about the citie.

They scatter abroad for meat if they haue not enough, they wil murmur.

As for me, I will syng of thy power, and praise thy mercie be-  
time in the moorning.

For thou hast bene my defender and refuge, in the daie of my trouble.

Vnto the O my helper, will I syng, for thou, O God, arte my defender, my God, my mercie.

n. iiii.

The

**T**he Passion of our  
Saulour Iesu Chast, wzitten  
by Sautr Ihon.



**I**esus wente furthe  
with his Disciples  
ouer the broke Ce-  
dron, where was a  
Gardeine, into the  
whiche he entred with his Disci-  
ples. Judas also (whiche betrai-  
ed him) knew þ place, for Iesus  
oftentimes resorted thither with  
his Disciples. Judas then afre  
that he had receiued a bande of  
menne and ministres of the high  
pziestes and Pharisses, came thi-  
ther with lanternes & cressettes,  
and wepons. Then Iesus kno-  
wng all thinges þ shoulde come  
on him, went furthe and said vn-  
to them, whom seke ye: They an-  
swered him, Iesus of Nazareth,  
Iesus saide vnto them: I am he  
Judas

**Basson.**

Judas also whiche betrayed him  
rode with them. But assone as  
he had saide vnto them I am he  
thei went back wardes, and fel to  
the grounde. And he asked them  
again, whō seke ye? Thei said Je  
sus of Nazareth. Jesus aunswē  
red, I saide vnto you I am he, if  
then ye seke me, let these go their  
waye, that the sayeng myght be  
fulfilled, which he spake: Of the  
whiche thou gauest me, haue I  
not losse one. Simon Peter had  
a swearde and drew it, & smote  
the high priestes seruant, and cut  
of his right eare. The seruantes  
name was Malchus. Then said  
Jesus vnto Peter, putte vp thy  
sweard into thy sheath: wilt thou  
not that I shal drinke of the cup  
whiche my father hath geuē me?  
Then the company and the capitaine

n. b.

taine



**Bafflon.**

lain, and the ministers of the Jewes toke Iesus, and bound him and led him away to Anna first, for he was father in Lawe vnto Caiphas, whiche was the highe priest y<sup>e</sup> same yere. Caiphas was he that gaue counsaill to the Jewes, that it was expedient, that one man should dye for the people. And Simon Peter folowed Iesus, and another disciple, that disciple was knowen of the high Priest, and wente in with Iesus into the palatce of y<sup>e</sup> high priest, but Peter stode at the doze with out. Then went out the other disciple, which was knowen to the high Priest, and spake to the damosell that kepte the doze, and brought in Peter. Then said the damosel that kepte the doze vnto Peter, art not thou one of this mannes

Passion.

mannes disciples to: He denied  
it, and saide, I am not. The ser-  
uauntes and the ministres stode  
there, and had made a fire of co-  
les, for it was cold, and thei war-  
med theselues. Peter also stode  
among them, and warmed hym  
self. Then the high Priest asked  
Jesus of his disciples and of his  
doctrine. Jesus answered him I  
spake openly in the worlde, I e-  
uer taught in the Synagoges,  
and in the temple, whether a<sup>t</sup> the  
Jewes resorted, & in secrete haue  
I said nothyng, why askest thou  
me? Aske them whiche hard me,  
what I said vnto them. Behold,  
they can tell what I said. When  
he had thus spokē, one of the mi-  
nistres, which stode by, smote Jes-  
us on the face, sayeng: answerest  
thou the high Priest so? Jesus  
answered

**Paffion.**

Answered him. If I haue euill  
spoken, beare witnesse of euill, if  
I haue well spoken, why smitest  
thou me. And Annas sent hym  
bounde vnto Caiphas the high  
priest. Simon Peter stode and  
warmed himselfe. And they said  
vnto him, art not thou one of his  
Disciples to? He denied it & saide,  
I am not. One of the seruantes  
of the high priest (his cousin, who  
se eare Peter smote of) said vnto  
him: did not I see the in the gar-  
dine with him? Peter denied it a-  
gain, and immediatly the Cocke  
crewe. The led thei Iesus from  
Caiphas into the hall of iudge-  
ment, it was in the morning, and  
thei theinselues wet not into the  
iudgement hall, least thei should  
be defiled, but that they myghte  
eate the Paschall lambe. Pilate  
then

Passion.

then went ouge vnto them; and  
said: what accusacion bring you  
against this man: Ther aunswere-  
red and saide vnto him: if he wer  
not an euill doer, we would not  
haue deliuered hym vnto the.  
Then saide Pilate vnto theim.  
Take ye hym, and Iudge hym  
afre your awne lawe. Then the  
Jewes saide vnto hym, it is not  
lawfull for vs to putte any man  
to death: that the wordes of Je-  
sus myght be fulfilled, which he  
spake, signifieng what death he  
should die. Then Pilate entered  
into the Iudgement hall again,  
and called Iesus; and saide vnto  
hym: arte thou the kynge of the  
Jewes? Iesus answered, saiest  
thou that of thy selfe, or dooe o-  
ther tel it the of me? Pilate aun-  
swered. Am I a Jewe? Thyne  
awne

**Pallon.**

A tyme nation and hygh Priestes  
haue deliuered þe vnto me, what  
hast thou done? Jesus answered  
my kyngdō is not of this world.  
If my kyngdō ware of this world  
then should my ministres surely  
fight, that I should not be deli-  
uered to the Jewes, but nowe is  
my kyngdome not from hence.  
Pilate saide vnto him: arte thou  
a kyng then? Jesus answered,  
Thou saiest, that I am a kyng,  
for this cause was I borne, & for  
this cause came I into the world  
that I should beare witnesse vn-  
to the truthe. And all that are of  
the truth, heare my voice. Pilate  
saide vnto him, what is truthe?  
And when he had saide that, he  
went out again vnto the Jewes  
and saide vnto them: I finde in  
hym no cause at al, ye haue a cu-  
**stome**

**Paston.**

some, that I should deliuer you  
one lose at Easter, will ye that I  
loue vnto you, the Kyng of the  
Jewes? The cried thei al again,  
sayeng: not him, but Barrabas,  
that Barrabas was a robber.  
Then Pilate toke Iesus a scour  
ged him. And þe souldiers wounde  
a croune of thornes, & put it on  
his head, & dyd on hym a purple  
garment, and said: Haile king of  
the Jewes, & then thei smote him  
on the face. Pilate went furth a-  
gain, and said vnto the. Behold,  
I bryng him furth again to you  
that ye may knowe, that I finde  
no fault in him. Then came Je-  
sus furt he weatyng a croune of  
thorne, & a robe of purple. And  
Pilate saide vnto the, behold the  
man. When the highe priestes &  
ministres saw him, thei cried sai-  
eng

**Bailon.**

eng, crucify him, crucify him, Pilate  
saide vnto the. Take ye him  
and crucifie him, for I fynde no  
cause in him. The Jewes answered  
him, we haue a Law, and by  
the law he ought to die, because  
he made himself the sone of god.  
When Pilate heard that saying  
he was more afrayed, and went  
again into the iudgement hall,  
and said vnto Jesus, whence art  
thou? But Jesus gaue him none  
answere. Then said Pilate vnto  
hym. Speakest thou not vnto  
me? Knowest thou not, þ I haue  
power to crucifie the, & haue po-  
wer to deliuer the? Jesus answered.  
Thou couldest haue no po-  
wer at all agaynste me, except it  
were geuen the from aboue, ther-  
fore he that deliuered me vnto  
the, hath the more sinne. And fro  
thence



The Passon.

thence furthe sought Pilate mea-  
nes to deliuer hym, but the Je-  
wes cried, sayeng: if thou let him  
go thou art not Caesers frende,  
for whosoener maketh hymself a  
kyng, is agaynst Caeser. So when  
Pilate hearde that sayeng, he  
brought Iesus forth, and sette  
downe to geue sentence, in a place  
called the Pavement, but in the  
Hebrie Gabbatha: It was Pas-  
che euen, about the sixth houre.  
And he sayd vnto the Jewes, be-  
hold your kyng, but they cried a-  
waie with him, a waie with hym.  
Pilate sayed vnto them, what I  
desire your kyng? The chiefe  
priestes answered, we haue no  
kyng but Caeser. Then deliue-  
red he hym vnto them to be con-  
demned. And they toke Iesus, and  
led hym awaie, and he bare his  
croffe

The Passion.

croffe, & went furth into a place  
called the place of dead mennes  
sculles (whiche is named in He-  
bryue Golgotha) where they cru-  
cified hym. And with him two o-  
ther, on either syde one, and Je-  
sus in the middes. Pilate wrote  
a title, and put it on the Crosse.  
The wyting was, Jesus of Na-  
zareth, Kyng of Jewes. This  
title red many of the Jewes, for  
the place where Jesus was cru-  
cified, was nigh to the cite. And  
it was wytten in Hebrue, Greke  
and Latin. Then layed the high  
priestes of the Jewes to Pilate,  
wyte not Kyng of Jewes, but  
that he saied, I am the Kyng of  
Jewes. Pilate answered, what  
I haue wyttē, that haue I writ-  
ten. Then the souldiours, when  
they had Crucified Jesus, toke  
his

The Passon.

hys garmentes and made foure  
partes, to euery souldiour a part  
and also hys cote. The cote was  
without seame, wrought vpon  
throughout. And they saied one  
to another, let vs not deuide it,  
but cast lottes who shal haue it.  
That the scripture might be ful  
filled, which saith, they departed  
my raimēt among them, and on  
my cote did they cast lottes. And  
the souldiours did this in dede.

There stode by the Crosse of  
Jesus, hys mother and hys mo-  
thers Sister, Mary the wife of  
Cleophas & Mary Magdalen.  
When Jesus sawe his Mother  
and the disciple standing whom  
he loued, he sayed vnto hys mo-  
ther, Woman behold thy sonne.  
Then sayed he to the disciple, be-  
hold thy Mother, and from that  
houre

The Passion.

houre, the Disciple toke her for  
hys owne. After that, whē Iesus  
percelued that all thynges were  
perfourmed, that the scripture  
myght be fulfilled: He sayed, I  
thryst. There stode a vessel full  
of vinegre by. Then they filled a  
sponge with vinegre, & wounde  
it about wyth Plope, and put it  
to hys mouth. Allone as Iesus  
hadde receyued of the Vinegre,  
he sayd it is finished, and bowed  
his hed and gaue vp the ghost.  
The Jewes then because it was  
the Sabbath euen, that the bod-  
ies should not remaine upon the  
crosse on the Sabbath daye (for  
the Sabbath daye was an high  
daye) besought pilate that their  
Legges myght be broken, and  
that they might be taken doune.  
Then came the souldiours, and  
brake

The Passion.

brake the legges of the first, and  
of the other whiche was Cruci-  
fied with Iesus. But when they  
came to Iesus, and sawe that he  
was ded already, they brake not  
hys legges, but one of the soule-  
dipers, with a spere thrust hym  
into the side, & forthewith came  
there out bloud and water, and  
he that sawe it bare recorde, and  
his recorde is true, and he know-  
meth that he saith truth, that ye  
might beleue also. For these thin-  
ges were done, that the scripture  
shoulde be fulfilled, ye shall not  
breke a bone of him. And againe  
another Scripture saith. They  
shal se him who they haue pear-  
ced. After, Ioseph of Arimathea  
(which was a disciple of Iesus,  
but secretely for feare of the Je-  
wes) besoughte Pilate, that he  
o.iii. might

Prayers.

myght take doune the body of  
Jesus. And Pilate gave hym li-  
cense. And there came also Py-  
rodemus, whiche at the begyn-  
nyng, came to Jesus by nyght,  
and brought of saltre, and  
loes mingled together about an  
hundred pounde weyght. Then  
toke they the body of Jesu, and  
wound it in linnen clothes, with  
the odours, as the maner of the  
Jewes is to burye. And in the  
place where Jesus was Crucifi-  
ed, was a Garden, and in the  
Garden a newe sepulchre, where  
in was neuer man laide. There  
layed they Jesus, because of  
the Jewes Sabboth e-  
uen, for the Sepul-  
chre was nyghe  
at hande.

(62)

Prayers.

## Prayers of the Passion:

of our saviour Christ.

Blessed be the father, and the sonne,  
and the holy ghost.

Let vs praise and exalte hym woordes  
without ende.

**A** mighty God our  
heauenly Father, thy  
mercie and goodnesse  
is infinite & without  
measure. It is thy mercy, and no  
goodnes that was in vs whiche  
moued the to send into y<sup>e</sup> worlde,  
thyne only begottē eternal sōne,  
To take our nature vpon him, &  
therin to worke y<sup>e</sup> misterie of our  
redēpcion & saluaciō, according  
as thou haddest appointed, and  
haddest spoken before, by thee  
mouthes of all thy Prophetes,  
whiche ware frō the beginning.  
Also it was thy blessed wille, thy  
mercy & goodnes towards vs,  
o.iiiij. that



Diapers.

that thy heauely sonne did suffer  
persecutio, trouble, & aduersitie,  
and betrayed of his owne frende  
and Disciple Judas, was tra-  
terously taken & caried away, to  
be falsly accused, & vniuersally  
cōdemned to be cruelly beaten  
and scourged: And finally, with  
most scornful rebukes, to be put  
to mosse painfull and shameful  
death, that could be deuised. All  
this, O heauenly Father, was  
done thzough thy mercy & blef-  
sed wyl, for our sakes, not only to  
answere & satisfie thy iust wrath  
and anger, which we had deser-  
ued, both for the offences of our  
first parentes, and yet dayly do  
deserue, by transgressing thy ho-  
ly cōmaundementes, but also to  
restoze vs again vnto thy grace  
and fauor, to endue vs with thy  
heauely

Of the Passion.

heavenly graces, that we myght  
serue the in holinesse and rygh-  
teousnes, al the daies of our life.  
And finally, to make vs by the  
free benefite of thy derely belo-  
ued sonnes passion, and the price  
of thy most pectous bloud, par-  
teners, with hym, of his infinite  
and unspeakable glorie & blisse  
in haauen. Wherefore, O hea-  
uenly father, we beseeche thee  
putte vpon vs thine holy spirit  
and make vs in our hartes cle-  
rely to se, and moste stedfastly to  
beleue, this thine infinite graci-  
ous goodnes, shewed and given  
vnto vs, by thyne owne sonne  
our sauiour Iesus Christe, and  
with this belief, make vs to put  
all our confidence and hope of  
saluacion in him, who thou hast  
appoynted to be our onely re-

o. v,

Demet

Prayers.

Demer and sauour. Make vs al-  
waye to rendre vnto the moſte  
humble and hartie thanckes, for  
thyne incomprehenſible mercie &  
goodnes towardes vs. Finally,  
make vs to profeſſe the death of  
thy deſerely beloued ſonne, in re-  
nouncyng & forſakynge al ſinne,  
that we maye plainly appere, to  
riſe with hym in newnes of lyfe,  
in righteouſnes, in innocencie &  
all true holineſſe, and after thys  
lyfe, to reigne with hym in euer-  
laſting gloꝝy. Heare vs our hea-  
uenly father, for our Lorde Je-  
ſus Chriſtes ſake. Amen.

**A** Almighty God oure hea-  
uēly father, we beſeche thy  
gracious goodneſſe, that lyke-  
wyſe as thy onely begotten and  
dearely beloued ſonne oure ſa-  
uior Jeſus Chriſt, accordyng to  
hys

Of the Passion.

his blessed wil, suffered willingly  
ly death and bytter Passion for  
oure redemption and saluacion  
hauing therof foresight and cer-  
tain knowlege, so in lyke maner,  
when soeuer it shalbe thy plea-  
sure, to laye lyke Crosse, and af-  
fliction vpon oure backes, that  
we maye wyllyngly, and paci-  
ently beate it, to the true trial of  
our faith, against the latter daye  
and to thy euerlastyng glorie.  
Hence vs our heauenly Father,  
for oure Lorde Iesus Christes  
sake. Amen.

**O**UR sauour and redeemer  
Iesu Christe, which in thy  
last supper with thine Apostles,  
diddest deliuer thy blessed body  
and bloud, vnder the fourme of  
Bread and wyne. Graunt vs we  
beseeche the ever stedfastly to be-  
lieue,

Diapers.

leue, and kyndly to acknowledge  
thy infinite and almyghtie po-  
wer, thy incomprehensible loue  
towards vs, and that we al-  
waie worthily receiue that same  
blessed Sacramente; accordyng  
to thy holy ordinaunce, that there  
by we may obtēin encrease of all  
goodnesse, in vnitie of spirite  
wyth the our heade, and by the  
and thy spirite, with all the com-  
panie of the that be truly thyne,  
whiche be thy spirituall and mi-  
sticall body, and our spirituall  
and Christian brethren. Heare  
vs our saviour Christe, for thy  
names sake.

**A**lmyghtie God our hea-  
uenly father, whiche suffe-  
rest Peter the Apostle presu-  
mpng of his owne power, mise-  
rably to fall, not onely in the de-  
nial

Prayers.

niall of his Master Christe, for  
seate of an handmaide, but also  
in forswearing, and cursing of  
hymselfe, yf euer he knew hym:  
Graunt vs we beseeche the mer-  
ciful father, that we neuer pre-  
sume of our owne myghte & po-  
wer (but being in our owne har-  
tes humble and lowly, knowles-  
ging our owne infirmitie, frailte  
and weakenes alwaye, euer in al  
our affayres) but that we may re-  
ceiue at thy mighty hande strenght  
and comfort, to the acceptable per-  
formance of thy holy and bles-  
sed will, Heare vs our heauentlie  
father, for our Lord Iesus  
Christes sake, Amen.

**O**UR blessed Saviour Ie-  
su Christe, whiche in the  
greate heauynesse of thy soule, &  
intolletable Anguyshe, whiche  
thou



thou sustentedest before thy  
passion, diddest fall doune vpon  
thy face in prayer, vnto thy hea-  
uenly father: geue vs grace and  
the ayde of thy holy spirite, that  
we lyke wise in all heauinesse of  
mynd, & troubles of this world,  
runne euer more by moste hum-  
ble and instaunt prayer, vnto the  
aide and cōfort of our heauenly  
father. Heare vs our Sauoure  
Christ, for thy names sake. Amē.

**A** Almighty God, eternal fa-  
ther, we do remembre that  
in the condemnation of thyn  
owne detely beloued sonne that  
moste innocent Lambe, our sa-  
uour Iesus Christ, the Judge  
did sit, witnesses were brought,  
Christe was presented and con-  
demned, and all truthe there  
was troden vnder fete, all vni-  
righte



Prayers.

righteousnes did reigne, and innocence condemned, O moste gracious lord & father, graunte vnto our Heades and Rulers that they maye euer in all theyr iudgementes, Judge accordyng to true iustice and equitie, without corruption, parcialitie, and wicked dissimulation, to the oppression of wickednesse, and to the maintenaunce of thy everlasting trueth, iustice, honour, and glorie Heare vs our heauenly father, for our lord Jesus Chrystes sake. Amen.

A prayer in the morning.

O Lord God almightie, to whome and before whome all thynges are manifeste and plain, whiche sufferest not a sparrow to light on the ground, without

Prayers.

out thy providence, and which  
in tyme past by thy holy spirit,  
diddest guide oute forefathers,  
Abraham, Isaac, and Jacob, in  
thy pathes & wales, and against  
the goyng of yong Toby, thro  
a straunge countie, diddest pro-  
vide thy holy Angel and messen-  
ger to be hys guide: graunt me  
this daye most wretched sinner  
(whom, by thy worde thou doest  
encourage to cal vpon the, in all  
tymes of nedes and necessities)  
that I may haue thy holy spirit  
to directe my pathes and wales  
this daie, that I maye walke ac-  
cording vnto thy Godly will &  
pleasure, profite of my neighbor  
and glozy of thy name, which  
livest and reigned worlde witho-  
ut ende. Amen.

A prayer at your uprising.

Prayers:

**O** Lord Iesu Christ, which  
art the very bright sonne  
of the world, euer rysyng,  
& neuer fallyng, whiche with thy  
wholsome loke engenderest, pre-  
seruest, nourihest, and makest  
ioyfull, all thynges that are in  
heauen, and in earth. Shyne fa-  
uourably I beseeche the vnto my  
spicit, that the night of synnes, &  
mistes of errours being driuen  
away by thy inwarde light, I  
maye walke all my lyfe without  
stomblong and offence, comely  
as in the day tyme, beyng pure  
from the workes of darkenesse.  
Graunt this O Lord, whiche li-  
uest and reigneest, with the Fa-  
ther, and the holy Ghoost, for e-  
uermore. Amen.

A prayer before ye go  
to bedde.

p.i.

Q

Diapers.

**O** Lord, whiche art onely  
good, true, gracious, and  
merciful, which commaun-  
dest them that loue thy name, to  
caste feare, and care, from them,  
and to cast it on the, promising  
moost mercifully thy selfe to be  
theyr protectour from theyr ene-  
mies, theyr refuge in daunger,  
their gouernour in the day, their  
light in darkenes, & their watche  
man on the nighte also, neuer to  
sleepe, but to watch continually,  
for the preseruyng of thy fayth-  
ful. I beseeche the of thy bounti-  
ful goodnes, O Lord to forgeue  
me wherein I haue offended the  
this day, & to receyue me vnder  
thy protection this night, that I  
may reste in quietnes both of bo-  
dy and soule. Graunt mine eyes  
sleepe, but let myne hatte watche  
perpes

Prayers.

perpetually vnto the, that the  
weakenes of the fleſhe, cauſe me  
not to offend the, Lord, let me at  
al times fele thi goodneſtoward  
me, that I be at al tymes ſtirred  
to praiſe the, late and earely and  
at middaye, thy prayſe be in my  
mouth, and at midnight. Lorde  
inſtruct me in thy iudgementes,  
that al the daies of my life, being  
led in holines & puritie, I maye  
be induct at laſt, into the euerla-  
ſtyng reſt, whiche thou haſt pro-  
miſed by thy mercy to them that  
obey thy word, O Lorde, to who  
be honoz. praiſe & glory for euer.

A prayer for to truſt in God.

**T**he begynnyng of the fall  
of man, was truſt in hym  
ſelfe. The begynnyng of  
the reſtoꝝyng of manne, was di-  
ſtruſt in hymſelf, & truſt in God.

p. ii.

D.

Prayers

O most gracious and most wise  
guide, our sauiour Christ, which  
doest leade them the right waye  
to immortall blessednes, whiche  
truely and vnfainedly trustyng  
in the, commit themselfe to the;  
Graunt vs, that lyke as we be  
blinde and feble in diede, so we  
may take and repute our selues,  
that we presume not of our sel-  
ues, to se our selues, but so farr  
to se, that alway we may haue  
the before our eyes, to folow the  
beyng our guide, to be ready at  
thy call moost obediently, and to  
commit our selues wholly vnto  
the, that thou whiche onely know-  
est the way, maiest lead vs the  
same way, vnto our heauely des-  
tines. To the with the Father,  
and the holy Ghost be glory for  
euer.

CA



Prayers.

A prayer for patience in trouble.

Psalm. li.

**H**owe hast thou, O Lorde,  
humbled, and plucked me  
downe: I dare not vneth  
make my prayers vnto the, for  
thou art angrie with me, but not  
without my deseruing. Certain-  
ly I haue sinned Lorde, I con-  
fesse it, I will not denie it. But  
oh my God, pardon my trespasses,  
release my debtes, reuer now  
thy grace again vnto me, stoppe  
my woundes, for I am al to pla-  
gued and beaten, yet Lorde, this  
not withstanding, I abyde pa-  
ciently, & geue myne attendaun-  
ce on the continually waityng  
for reliefe at thy hande, and that  
not without skill, for I haue re-  
ceiued a token of thy fauour, and  
grace towarde me, I meane  
p. iij. thy



Prayers.

thy woorde of promise, concerning Christ, who for vs was offered on the crosse for a ransome a sacrifice and price for my synnes, wherefore, accordyng to that thy promise, defende me Lord by thy right hande, and geue a gracious eare to my requestes, be thou my staye in perilles, for all mannes stayes are but hayne. Beate doune therfore myne enemies thyne owne selfe, with thy power, which art mine onely ayder and protectour, O Lord God almighty, Amen.

A prayer for the con corde of Christs Church. Psalm, lxxviii.

**R**ise Lord, let thyne enemies be scattered, thy haters put to flight, the righteous & Christs disciples make pleasaunt, and mery, lette themlv  
syng

Diapers.

ſing praifes and pleaſaunt ſong-  
ges vnto the, let them blowe a-  
bode thy magnificence, let them  
moost highly auauunce thy Ma-  
teſtie, let thy glozy growe, let the  
Kynngdome of Chyiſte from hea-  
uen; among the choſen be enlar-  
ged, be thou the father of the fa-  
therles; the Judge of the wido-  
wes, and the protectour of them,  
namely, whoin the worlde forſa-  
keth, whose conſciences be trou-  
bled, whom the worlde putſueth  
for Chyiſtes ſake, which be neddy  
and wrapped full of miſerie. In  
thy houſe, O Lorde, let vs dwell  
in peace; and concozde, geue vs  
al one harte, one mind, one true.  
Interpretacion of thy woozde.  
Blucke of the bandes aſwel fro  
the conſciences, as from the bo-  
dies of the miſerable Captiues,

p. liii,

and

Prayers.

and of them also whiche as yet,  
be hedged in within the listes of  
death, and vnauisedly stryue a-  
gainst grace. How Drie Lord is  
the flocke of thyne heritage: I  
praye the powre downe largely  
the fflowres of thy graces, lette  
a moze plenteous fruitfulnessse  
chaunce, let thy people be stren-  
gthened with thy spirit. Graunt  
vs Lord thy worde abundant-  
ly, so that there maye be many  
preachers of thy Gospel, whiche  
maye within themselves wholly  
conspire & agree. Let thy church  
the spouse of Christ, deale large  
spoyles of the conquered Sa-  
than. All that beleue in the, by  
Christ (O Lord God of health)  
might lift the vp with praises,  
might renoune the, & extolle the.  
Doe be entred into the voyage  
of sal

Prayers.

of saluacion. Conduct vs lucke-  
ly vnto the porte, that beyng de-  
liuered by the, fro the very death  
we may escape and come to the  
very life. Finthe the thyng that  
thou hast begon in vs, make vs  
encrease fro fawth to faith, leaue  
vs not to our owne wil & choyse,  
for it is slippery & ready to fall.  
To the Thunderboltes of thy  
worde put violence, that we may  
geue the glozy to the all onely.  
Geue to thi people courage and  
power to withstande synne, and  
to obey thy word in all thynges.  
O Lorde God most gracious, &  
excellent ouer all. Amen.

A prayer agaynst the enemies of  
Christes truth. Psal. cxxxv.

**D**eliver me. O Lorde, from  
the vngodly and stiffe neck-  
ed persons, for thou seest, howe

Diapers.

In their hartes they ymagin mischief, and haue greate pleasure to picke querels, their tongues be moze sharpe then any adders syng, & vnder theyr lippes lurketh payson of Adders. But O merciful Lord, let me not fal into their handes, that they handle me not after their owne lustes. Thou onely art my God, thou muste heare my piteous plainte. **L**orde that rulest altogether, that art the strength and power of my defence, be thou as a sallet on my heade, whensoever the vn godly shall assault me, neyther suffre thou the wicked, thus to prosper in their matter. Suffre not their croked and malicious stomackes to encrease, and spitefully to reuile p. **L**oke vpon thy pooze wretches cause, & cryd  
me

Prayers.

me out of these dayly greivances,  
then shal I with an byright  
harte, & pleasaunt countenaunce  
extoll, and magnifie thy holpe;  
name, Amen.

A prayer to kepe the tongue, and  
to reschewe the infection of the  
worlde Psalm. cxi.

**O** the I crye, o lord heare  
me spedely, let my prayer  
be as a swete taste, & a sa-  
uor in thy presence, & the listyng  
bp of mine hādes as an evening  
sacrifice. Lord set a watch about  
my mouth, kepe my lippes & my  
tongue also, that they speake no-  
thyng amysse. (as do the vngod-  
ly) but that they call purely and  
hartely vpon the, and report thy  
worthy prayles. Bowe not myne  
harte to lust after euil, nor to fo-  
lowe the fashion of the wicked &  
alho



Diapers.

abhorrible synners, leasse I  
happen to cloke my wickednesse  
with other sinnes, as Hypocrites  
do. let me not liue as they would  
haue me do, but rather as it shal  
best please the. Lette me not ap-  
proue neyther their counsayles,  
noz their dedes, though they cast  
neuet so goodly a shewe & faire  
face to the world. Let me not her-  
ken to the entycynges and swete  
baites of the vngodly, whiche  
counsaill me to fulfil the vncleane  
thynges, but rather let me geue  
good eare to the righteous and  
godly man, though he sharpely  
correct and chide me. Let me al-  
way haue a redy eye toward the  
and only in the to put my trust,  
and to apply my selfe vnto the.  
Cast not away my soule, neither  
suffre it not to perishe. kepe me  
that



Prayers.

that I be not tangled with the  
snates of the vngodly, and from  
the priuey Trappes of malici-  
ous persones saue me. Defende  
me Lord through thy grace, for  
in al our owne deuises and wor-  
kes, can nothing be founde sure  
for vs to trust vpon. Amen.

The prayer of any captiue, accord-  
ing to the forme of David, when he  
was hid in the Cauer. Psal. cxliij.

**W**ith my voyce I crye to  
the, afore the I open my  
lamentacions, in thy bo-  
some I disclose the secret worde  
of myne harte, my dolours and  
griefes I shewe vnto the, myne  
harte is almost lyke to brasse, so  
great is my discomforte. Thou  
knowest al my fashions, o Lord,  
& thou seest wel enough how the  
vngodly haue laied their snares  
for

Prayers.

for me. Lo, I cast my eye on this  
side, and that side, as well on my  
frendes, as on my kynnsfolkes,  
but all in vain, none of them all  
helpeth me. And agayne I can-  
not rume away, I am so laden,  
and ouer charged with Irons:  
O Lorde, my maker and father  
now vnto the I crie, thou art my  
only shottanker, defence & helpe.  
Thou art my porcion, and heri-  
tage in al countreies, yea I haue  
none other possession, but the on-  
ly. To the therfore I sticke alto-  
gether, knowyng certainly, that  
nothyng can go amisse with me,  
Consider the lamentable cō-  
plainte, beholde how I am lowe  
brought, frō the cruell pursuers,  
which be muche more of power  
then I am. Defende me, deliuer  
me from this prison and horrible  
fear

**Prayers.**

fear of synne, and death, that I  
maye sette out thy name. All the  
sainctes, aswel Angelles as men  
make sute for me, Desirynge that  
which shal be for my cōfort. And  
they shal not cease, vntil they ob-  
tein theyr request. I meane vntil  
thou forgeue me my synnes, and  
send me comfort in this distresse,  
with paciēce and long suffryng.  
This ones obteigned, the godly  
folke shal flocke about me, and  
shal not stinte to geue the than-  
kes, when they se that thou rid-  
dest me furth of these daungers  
to the highe prayse of thy name.  
Lorde be merciful vnto vs, take  
part with vs, then shal we for e-  
uer lift vp and magnify thy glo-  
rious name. Amen.

**In great trouble of conscience.**

**Psalm. cxxxiii.**

**Lorde**

Prayers.

**L**ord heare my prayer, re-  
 ceive my supplicatiō, ha-  
 ken to my plainte for thy  
 righteousnesse, Tise not the law  
 with thy seruaunt, for truly then  
 shall no liuyng man be founde  
 vngiltye: yea, not one of thy sain-  
 ctes shoulde escape quite from  
 thy barre, onelesse thou graunt  
 hym thy gracious pardon, in so  
 much that euen the very starrs  
 be not pure and faultlesse afoze  
 the. In thy Angels thou foundest  
 synne. Nowe mine enmeies hunt  
 for my soule, they beate and dri-  
 ue it downe, they thruste it into  
 darke dungeons, where felons  
 conuict and condēpned to death  
 wer wont to be kept. My spirite  
 is sorowfull, my harte is heauye  
 and sad within my brest. To the  
I hold vp my hādes, requirynge  
 the

Prayers.

the of mercy. For like as the drie  
ground longeth for a shower of  
raine, so my soule thinketh long,  
til I haue thy help and succoure  
heare me spedely, if thou do not,  
I am in dispaire, my spirite is all  
weary of this bōdage, I haue bid  
my life fare well, wherfore, O  
God hide not thy face, that I be  
not lyke vnto those, that be hur-  
led into the pitte of dampnaciō.  
After this night of misery over-  
passed, let the pleasant mornynge  
of comfort, luckely shyne on me;  
that betyme I maye heare, and  
feele thy goodnesse, for in the is  
all my trust, poynte me the waye  
that I shal walke in, for if thou  
be not my guide, I muste nedes  
wādze and stray out of the way  
To the Lorde, I lift vp my soul  
and that with all my harte. I be

q. i.

seche

Prayers.

seeke the take me furthe of mine  
enemies hādes, Thou onely art  
my succour & sauegard. Teache  
me to worke whatsoeuer shalbe  
thy pleasure, for thou art my god  
Let thy good spirite cōducte me  
into the lande of the lyuinge, en-  
courage my spirit for thy names  
sake. Out of all these troubles  
for thy righteousness deliuer me.  
Destroie mine enemies, as thou  
art gracious and fauourable for  
wardes me, and those that will  
worke me sorrow & grieve, plucke  
furthe of the waie, for I am thy  
seruaunt, and for thy sake suf-  
fer I all this hurly buclie  
As thou art god, so  
helpe thou me.

A prayer of the church  
against sinners

Sapientia

Thou



papers.

**T**hou O our God thou art  
sweete, long suffering and  
true and with metepe or  
drest thou all thynges, for yf  
we sinne, yet are we thyne, for we  
knowe thy greatnes, yf we synne  
not, then are we sure that we be  
allowed. For to knowe the is  
perfecte righteousnes, yea, and  
to knowe thy righteousnes and  
power, is the roote of immor-  
talitie.

In warres, the prayer of King

Ara. hana. euu.



Kepe, it isal one with  
the, to helpe them that  
haue mede, with fewe  
or with many, help vs

O Lord our God, for we trust in  
the, and in thy name, we be come  
agaynst thys multitude. Thou  
art the lord our god, let no man

q.ii.

pzeuaille



Prayers.

preuaile against hym. Amen.

The prayer of Manasses kyng  
of Iuda. ii. Paral. cxxv.



Lozde almightie God  
of our father Abrahā  
Isaac and Jacob, and  
of the iust sede of the,  
whiche haste made heauen and  
pearth, with all the pynamentes  
thereof, whiche hast ordeined the  
sea, by the worde of thy comaun-  
dement, which haste shut vp the  
depe, and haste sealed it, for thy  
feareful & laudable name, dread  
of all men, and honorable before  
the face of thy power, thy fierce  
anger of threatenynge, is above  
measurē heuy to synners, but the  
mercie of thy promise is greete  
and vnsearcheable, for thou art  
the lozde God most hygh above  
all the yearth, long lifyng and  
exceeding

**Prayers.**

exceeding mercifull, and sorre for  
the malice of men, I haue prouo-  
ked thyne angre, and haue doen  
euil before the, in comitting ab-  
ominations, and multiplyeng  
of offences. And now I booke the  
kries of my harte, requirynge  
goodnes of the O Lord. I haue  
sinned Lord, I haue sinned and  
knowe my wickednesse. I desire  
the by prayer, O Lorde forgiue  
me, O lorde forgiue me, and de-  
stroye me not with myne iniqui-  
ties, neither doe thou alwaye re-  
membere myne euilles to punishe  
them, but saile me (which am vn-  
worthy) after thy great mercy, &  
I will prayse the everlastingly,  
at the dayes of my life, for al the  
powers of Heauen prayse the,  
and vnto the belongeth glory  
worlde without ende, Amen.

**The**

Prayers.

The oracion of Job in his most greivous  
aduersitie and losse of goodes. Job. i.

**N**aked came I oute of  
my mothers wombe,  
and naked shall I re-  
turne again. The  
lorde gaue, and the Lorde hath  
taken away, as it hath pleased  
lorde so is it dooen, nowe blessed  
be the name of the lorde Amen.

A prayer of Jeremie. Jeremie. xlii.

**H**eale me O lorde, and  
I shalbe whole; saue  
thou me, and I shalbe  
saued, for thou art my  
praise. Be thou not horrible vnto  
me, O lorde, for thou art he to  
whom I hope. woe I am in per-  
till, let my persecutores be con-  
founded, but not me. Thou shalt  
bryng vpon the the time of thy  
plague, and shalt destroye them  
ryght

Prayer of

right sone Amen.

A prayer of Jerem. Jerem. xxi.

**L**orde, thou hast chastened me, and thy chastening have I receyued as an untamed calf. Convert thou me, & I shall be converted, for thou art my lord God, for as sone as thou diddeste turne me, I repented my self, and when I bndrestode, I smote, upon my thyghe, I confessed and was ashamed, because I suffered the reproche of my youth. Ame.

A prayer of Salomon, for a competent

living, prouer. xxx.

**T**wo thinges I requyre of the, that thou wilt not denye me before I dye. Remove from me vanitie, and eyes, geue me neyther beggery nor riches, onely graunt

graunt me a necessary living les  
if I be to ful, I mighte happely  
be entised to denye the, and saye  
what fellowe is the lord: or con  
strayned throughe pouertie, I  
mighte fal vnto stealyng, and so  
forweare the name of God.

A prayer for obteyning of  
wisedome. Sapientia.



God of our fathers and  
Lorde of mercy, thou  
that hast made all thin  
ges wyth thy woorde,  
and ordeinedst man throughe thy  
wisedom, that he shoulde haue do  
minion ouer the creatures whiche  
thou hast made, that he shoulde  
ordeine the worlde, accordyng to e  
quite and righteousnes, and exe  
cute iudgement with a true hart  
geue me wisedom, whiche is euen  
aboute thy seate, and putte not  
out

# Discreet

out from amongst thy Childzen  
for I thy seruant, and sonne of  
thy handmaid, am a feeble person  
of a short time, and to young to  
the vnderstanding of thy iudge-  
ments and Lawes. yea though a  
man be neuer so perfecte among  
the children of men, yet if thy wis-  
dome be not with him, he shalbe  
nothing worthe. Oh sende thy  
wisdom out of thy holy heauens  
and from the throne of thy Ma-  
iestie, that she may be with me,  
and labour with me, that I may  
knowe what is acceptable in thy  
sight, for she knoweth a vndre-  
standeth al thinges, and she shal  
conduct me righte soberly in my  
workes, and preserve me in her  
power. So shall my workes be  
acceptable. Amen.

The prayer of Iesus the sonne of  
Diat

Diapers.

Dirac in necessitie, and for wifes  
dome. Eels. laste.

**T**hank the o lord a king,  
I praise the o god my sau  
or. I wil yelde praises vn  
to thy name, thou hast deliuered  
my body fro destruction, for thou  
art my defender & helper, fro the  
snare of the false tong, and from  
them that are occupied in lyes,  
thou haest bene my helper, from  
suche as rose against me, & haest  
deliuered me, accordyng to thy  
greate mercie & for thy holpe na  
mes sake: thou hast deliuered me  
from the roying of them that pre  
pared them selues to deuidur me,  
and out of the handes of such as  
soughte a stre my Lyfe, from the  
multitude of theym y troubled  
me, and went about to set fire v  
pon me on euery side, so y I was

not



not left in the midst of the fire  
 from the depth of hell thou de-  
 liverest me, fro the uncleane tōg  
 fro lyeng wordes, from the wic-  
 ked iudge, and from the vnrigh-  
 tious tōg. My soule shal praise  
 the lord vnto death, for my lyfe  
 drew me vnto hel downward,  
 they compassed me round about  
 on euery side, and there was no  
 man to help me. I looked aboute  
 me ifther were any that woulde  
 succour me, but there was none.  
 then thought I vpon thy mercie  
 o lord, and vpon the actes that  
 thou hast done euer of old, name-  
 ly that thou deliverest suche as  
 put their trust in the, and riddest  
 the out of the handes of the false  
 iudges. Thus lifted I vp my  
 prayer from the perth, and prayed  
 for deliveraunte from death. I  
 called

Prayers.

called vpon the lordē, the father  
of my Lordē, that he woulde not  
leauē me without help, in the day  
of my trouble, and in the time of  
the proude, without succor. I wil  
praysē thy name continually, prai-  
ding honor and thanks vnto it  
and so my praiet is heardē, thou  
sauedst me frō destruction, and  
deliueredst me from the vnrigh-  
teous time, therfore wil I know-  
lege and praise the, & aduance  
the name of the Lordē. When I  
was yet but yong, or euer I wæs  
a stray. I desired wisdō openly  
in my praiet, I came before the  
tēple, and sought for it very bu-  
sely, and I will seke for it to my  
laste houre. Then will it florish  
vnto me, as a grape that is some  
ripe. My harte reioysed in it, the  
went my fote the right waie, prai-  
from

Prayers.

from my youth sought I after it  
I bowed doune mine eare a litle  
and receiued it I found in my self  
much wisdom, and prospered  
greatly in it, therefore wil I geue  
the glory vnto hym that geueth  
me wisdom, for I am aduised to  
do thereafter. I wil be gelouse to  
cleaue vnto that is good, so shal  
I not be confounded. My soule  
hath wrestled with it, I lifted vp  
my handes on high, then was my  
soule lychtened through wisdom  
so that I knowleged my foly she-  
nes, I ordered my soule after it,  
I found therein clēnes. I had my  
hert in it frō the beginning, and  
therefore shall I not be forsaken  
my harte longeth after it, & ther-  
fore I gat a good treasure. tho-  
rowe it the lord hath geuen me  
a newe tounge, wherewith I will  
praise

Prayers.

praise him; Oh come vnto me ye  
vnlerned, and dwell in the house  
of Discipline. Withdrowe not  
your selues from it, but common  
of these thynges, for your soules  
are very thyrstye. I opened my  
mouthe and spake, oh come and  
buie wisdom withoute money  
and howe doune your necke vnder  
her yoke; & let your Soule  
receiue Discipline, it is euen at  
hand and redy to be founde. Be-  
hold with your eyes, how I haue  
had but litle labour, & yet haue  
much rest. Oh receiue wisdom  
and ye shal receiue plenty of sil-  
uer and gold in your possession;  
let your minde reioyce in her mer-  
cy, and be not ashamed of her  
praise, work your work betimes  
and she shall geue you your re-  
warde in due tyme. Amen.

3000000000

Prayers.

A prayer for to speake the worde of  
God boldly. Actes. iiii.

**I** O Lord thow art God,  
which hast made he-  
uē & perth, the sea &  
al that in the is, whi-  
che by the mouth of  
thy seruant Dauid hast said, whi  
do the heathen rage, & the people  
imagine vaine thinges. The kin-  
ges of the perth stode by, and the  
tulers came together against the  
Lord and against his Christ, for  
surely against thy holy sone Je-  
sus, whome thou hast appointed  
bothe, Herode, and also Pōcius  
Pilat, with the Danins, and the  
people of Israel gathered them  
selues together, to do euē whatso-  
euer thine handes, and thy coun-  
sayll determined befoze to be  
done. And now lord, behold their  
threatninges

Prayers.

threatninges, & graunt vnto thy  
seruauntes to speake thy worde  
with al confidēce, and that thou  
wilt stretche furth thine hand, to  
thintent that healing, signes and  
wōdres may be done by y name  
of thy holy Sonne Iesus. Amē.

A prayer for peace of the churche.

**O**rdre Iesus Chryste,  
which of thy almigh-  
tinesse, madest al crea-  
tures, visibible and in-  
visibible, whiche of thy godly wis-  
dome gouernest & settest al thin-  
ges in most godly order, whiche  
of thine vnspeakeable goodnesse  
kepest defendest, and furtherest  
all thynges, whiche of thy deepe  
mercy restorest the decayed, renew-  
est the fallen, raysest the deade,  
vouchsafe (wee pray the) at laste  
to cast doune thy countenaunce  
vpon

vpon thy welbeloued spouse the  
 churche, but let it be that amia-  
 ble and mercifull countenaunce,  
 wherewith thou pacifiest al thyng-  
 ges in heauen & earth, and what  
 soeuer is aboue heauen, and vnder  
 the earth. Touchesafe to cast  
 vpon vs those tender and pittifull  
 eyes, with whiche thou ones  
 diddest behold Peter, that great  
 Shepeherd of thy Churche, and  
 furthelwith he remembred hym-  
 selfe and repented, with whiche  
 eyes thou ones diddest view the  
 scattered multitude, and warr mo-  
 ued with compassion, that for lack  
 of a good Shepheard, they wander-  
 ed as shepe disperled and strai-  
 yed a sunder. Thou seest (o good  
 Shepeherde) what sundery sortes  
 of wolues, haue broken into thy  
 Shepecotes, of whome euery one

l. i.

crieth



Winters.

crieth, here is Christe, here is  
Christ, so that if it were possible,  
the very perfecte persones shuld  
be brought into erreure. Thou  
seest with what wyndes, with  
what waues, with what stormes  
thy litle ship is tossed, thy shippe  
wherin the litle flocke is in perill  
to be drowned. And what is now  
lesse, but that it utterly synke,  
and we al perishe. Of this tem-  
pest and storme, we may thanke  
our owne wickednes and sinfull  
living, we aspie it well and con-  
fesse it, we aspie thy ryghteous-  
nes, and we bewaile our unright-  
eousnesse, but we appele to thy  
mercie, whiche (acco:dyng to the  
psalme of thy prophete) surmounteth  
all thy woorkes. Haue we  
not suffred moche punishment  
being souled with so many war-  
res,

Prayers.

res, consumed with such losses of  
 goodes, scorched with so many  
 sortes of diseases and Pestilen-  
 ces, shakē with so many fluddes  
 feated with so manye straunge  
 sightes from heauen, & yet appea-  
 reth there no where any haue or  
 port vnto vs, beyng thus tyred  
 and forlorne, among so straunge  
 euilles, but still every daie more  
 greuous punishmentes, & more  
 fere to hange ouer our heades.  
 Wee complaine not of thy sharpe-  
 nesse most tender sauour, but we  
 espie here also thy mercie, for as  
 muche, as moche greuouser pla-  
 gues we haue deserued. But O  
 moste mercifull Iesu, we beseeche  
 the that thou wilt not conside-  
 re weye, what is due for our de-  
 seruings, but rather what be-  
 cometh thy mercie, without whiche

t.ij. che

Prayers.

che neither the Angels in heauē,  
can stande sure before the, much  
lesse we self vesselles of claye.  
Haue mercy on vs, O redemer,  
whiche art easy to be entreated,  
not that we be worthe of thy  
mercie, but geue thou this glory  
vnto thyne awne name, suffre  
not that the Jewes, the Turkes  
and the rest of the Danims, whi-  
che either haue not knowen the  
or do enurie thy glory, should co-  
tinually triumphe ouer vs, and  
saie where is their God? Where  
is their redemer? Where is their  
Saviour? Where is their bzide-  
grome, that they thus boast on?  
These opprobrious wordes and  
vpbrazdynges redounde vnto  
the, O Lorde, while by our euils  
men weye and esteeme thy good-  
nesse, they thinke we be forsaken  
whom

**Prayers.**

whom thou hast not aided. Once  
when thou sleepest in the Shippe, &  
a tempest sodainly arising, threat-  
ened death to all in the Shippe,  
thou awokest at the out crie of a  
fewe disciples, and streight waie  
at thyne almyghtie woorde, the  
waues couched, the wyndes fell,  
the stozme was soubdeinly tur-  
ned into a great caline, the dōbe  
waters knew their makers voi-  
ce. Now in this farre greater te-  
pest, wherein not a fewe mennes  
bodies be in daunger, but innu-  
merable soules, we beseeche the  
at the crie of thy holy Church,  
whiche is in daungers of drow-  
nyng, that thou wilt awake. So  
many thousandes of menne doe  
crie, Lorde, saue vs, we perishe,  
the tempest is paste mannes po-  
wer, yea, we see the endeuous of  
t.iii. them

**Praiers.**

them, that would help it to turne  
clene a contrary wale. It is thy  
woorde that muste doe the dede  
for the Iesu. Only saie thou with  
a woorde of thy mouth, cease O  
tempest. & furth with that the de-  
sired calme appere. Thou woul-  
dest haue spared so many thou-  
sandcs of moste wicked men, yf  
in the citie of Soodome had bene  
founde but ten good men. Now  
here be so many thousandcs of  
men, which loue the glozy of thy  
name, whiche sigh for the boun-  
tie of thy house, and wilte thou  
not at these mennes praiers, let  
go thyne angze, and remembre  
thyne accustomed and olde mer-  
cies: Shalte thou not with thy  
heauenly pollicie turne our folp  
into thy glozy: Shalt thou not  
turne the wicked mennes euils,  
to

**Prayers.**

to thy Churches good: For thy  
mercie is wont then moſte of all  
to ſuccour. whē the thing is with  
vs paſt remedy, and neyther the  
myght nor wiſdome of men can  
helpe it. Thou alone byngest  
thynges that be neuer ſo out of  
ordre, into ordre againe, whye he  
art the only aucthour and main  
teiner of peace. Thou framedest  
that old cōfuſion, whiche we cal  
*Chaos*, wherin without ordre and  
without faſſion confuſely laye,  
the diſcordaunt ſeedes of thyn-  
ges, and with a wonderfull or-  
dre, the thynges that of nature  
fought together, thou diddeſt al-  
lie and knit in a perpetual band.  
But howe muche greater confu-  
ſion is this, where is no Chari-  
tie, no Fidelitie, no bondes of  
Loue, no reuerence, neyther of  
l. iij. lawes,



**Prayers.**

lawes nor yet of rulers, no agreement of opinions, but as it were in a misordred quiere, euery man syngeth a contrary note. Among the heauenly planettes is no discordion, al foure elementes kepe their place, euery one do their office, wherunto they be appointed. And wilt thou suffre thy spouse, for whose sake all thynges were made, thus by cōtinuall discordes, to peryshe and go to wracke? Shalt thou suffre the wicked spirites, which be authors and workers of discorde to beare such swinge in thy kings dome vnchecked? Shalt thou suffre that strong Capitaine of mischief, whom thou ones ouerthrewest, again to invade thy tēses, and to spoyle thy souldiours. When thou warre here a manne  
conuert



**Prayers.**

conuersant amonges men, at thy  
voyce fled the Deuilles. Sende  
furthe we beseeche the, O Lord,  
thy spirite whiche maye driue a-  
way, out of the brestes of al them  
that pzoferse thy name, the wic-  
ked spirites, Masters of riot, of  
couettise, of vainglozy, of carnall  
luste, of mischief, and of disorde.  
Create in vs, O our GOD and  
Kyng, a cleane harte, and reue  
thy holy Spirite in our brestes,  
pluck not frō vs thy holy ghost.  
Render vnto vs the ioye of thy  
sauyng helth, and with the prin-  
cipal spirite, strēgthen thy spouse  
and the herd menne thereof. By  
this spirite thou reconcilest the  
earthly to the heauenly, by this  
thou diddest frame and reduce,  
so many tongues, so many na-  
cions, so many sundrye sortes of  
r. v. men.

**Prayers.**

men, into one body of a churche,  
whiche body by thesame spirite,  
is knitte to the their head. This  
spirite if thou wilt bouchsafe to  
renue in all mennes hartes, then  
shall also these foraine miseries  
cease, or if they cease not, at leaste  
they shall turne to the profit and  
auaile of them whiche loue the.

Staye this confusion, let in orde  
re this horrible <sup>Chaos</sup>, ( O Lorde  
Jesu ) let thy spirite stretch out  
it self, vpon these waters of euill  
waueryng Opinions. And be-  
cause thy spirite, whiche accor-  
dyng to the Prophetes sayeng,  
conteineth all thynges, hath al-  
so the science of speakyng, make  
that like as all thynges that are  
in thy house are one, as one light  
one baptisme, one God, one hope  
one spirite, so they maye haue al-

so

**Prayers.**

so one voyce, one note and song,  
professing one catholicque truth  
When thou diddest moue vp to  
heauen, triumphantly thou thre-  
west about from aboue thy pre-  
cious thinges, thou gauest gif-  
tes emōg men, thou dealedst son-  
dery rewardes of thy spirite. Re-  
newe againe from aboue thy olde  
bountifolnesse, geue that thyng  
to thy Church, nowe sayntying  
and growyng downewarde, that  
thou gauest vnto her, shoryng  
vp at her first beginnyng. Geue  
vnto Princes and Rulers thy  
grace, to stande in awe of the,  
that they maye so guide the com-  
mon weale, as thei shoulde short-  
ly render accomptes vnto the,  
that art Kyng of Kynges. Geue  
wisdomme to be alwayes assistent  
vnto them, that whatsoeuer is  
best

**Prayers.**

best to be done, they make respite in  
in their mindes, and pursue the  
same in their doynges. Geue to  
thy Bpshoppes the gift of Prophecy,  
that they may declare and  
interprete holy scripture, not of  
their awne brain, but of thine en-  
spiryng. Geue them the threfold  
charitie, whiche thou ones de-  
maundedest of Peter, what time  
thou diddest betake vnto hym  
the charge of thy shepe. Geue to  
thy priestes the loue of sobrenes  
and chastitie. Geue to thy peo-  
ple, a good wil to folowe thy cō-  
maundementes, and a redinesse  
to obeye suche persones as thou  
hast appoynted ouer them. So  
shall it come to passe, if thzough  
thy gift, thy Princes shall com-  
maunde that thou requirest, if  
thy Pastors and herdmen shall  
teache

**Prayers.**

teache thesame, and thy people  
obeye theim bothe, that the olde  
dignitie and tranquillitie of the  
churche, shal retorne again with  
a goodly order, vnto the glorie  
of thy name. Thou sparedst the  
Aminutes, appointed to be de-  
stroyed, as sone as they conuer-  
ted to repentaunce. And wilt thou  
despise thy spouse, falling downe  
at thy fiete, whiche in steade of  
Sacke clothe, hath sighes, and  
in steade of Asches, teares. Thou  
promisest forgettenesse to suche  
as turne vnto the, but this selfe  
thyng is thy gift, a man to turne  
with his whole harte vnto the,  
to the intent all our goodnesse,  
should rebounde vnto thy glory  
thou arte the maker, repaire thy  
worke that thou hast fashioned.  
Thou art the redemer, saue that  
thou

Prayers

thou hast bought. Thou art the  
saucour, suffre not the to perishe  
that doe hang on the. Thou art  
the Lorde and owner, chalenge  
thy possessiō. Thou art the head,  
helpe thy members. Thou art the  
king, geue vs a reuerence of thy  
lames. Thou arte the Prince of  
peace, breath vpon vs brotherly  
loue. Thou art the God of pittie  
on thy humble besetchers, be thou  
accozdyng to Daules sayeng, all  
thinges in all men, to the intent  
the whole quire of thy church,  
with agreyng mindes and con-  
sonant voyces, for mercie ob-  
teyned at thy handes, maye giue  
thankes to the father, sonne and  
holy ghost, which afte the moste  
perfecte example of concorde, be  
distincted in proprietie of perso-  
nes, and one in nature, to whome  
be



Prayers.

be prayse and glorie eternally.  
Amen.

A prayer for the keeping  
of a good name.

**T**HAT wylse manne, whiche  
was pryncy of thy secretes,  
(O heavenly father) taught vs  
that an honest name, is a treasu-  
re right pzeious, when he saith  
better it is to haue a good name  
then pzeious oymmentes. But  
this so excellent and good thing  
we neither can get nor kepe, but  
by thy ayde and helpe. Nowe su-  
rely the well and fountaine of a  
good name, is a faultlesse lyfe.  
This therefore, in especiall we  
demaunde and craue of the, O  
lorde almighty. Yet neuertheles  
for asmuche as often tymes in-  
nocencie, and faultlesse liuyng is  
not enoughe, neyther yet a sure  
Buckler



**Prayers.**

Buckler and defense, namely against such as vnder their lippes beare the poyson of serpentes, yea, and oft tymes it happeneth, that when we suppose to be among our trustie frendes, we dwell with Ezechuell among scorpions and venemous Serpentes, we crie with thy holy Prophetes, O lord, deliuer my soule from wicked lippes, and a gylefull tongue, but if neuertheles it so please thy goodnesse, to exercise thy seruauntes also with this affliction, to the intent they maye be brought to Godlynesse and perfection: Graunte (we the praye) that with Paule thy moste valiaunt Champion, we maye by reproche and gloze, by infamie and good name, abide stil in thy commaundementes, through  
Jesu

Prayer.

Iesu Chyrl, which also himselfe  
(when he walked here in earth)  
was reviled, slandered, evil spo-  
ken of, and called to his rather a  
Samaritane, a hyne dynter, a  
deseruer of the people, & one that  
had a Deuill. The same now rei-  
gneth with the in glory together  
with the holy Ghoste. Amen.

A prayer against wordly

carefulnes.



Dolt here and ten-  
der father, our de-  
fender & nourisher,  
endeuour vs with thy  
grace, that we maye  
cast of the great blindness of our  
mistakes, and enticementes of wordly  
dychyngea, and make putte our  
whole body and care, in keeping  
of thy holy Lawe. And that we  
maye labor and trauaile for our

li.

necessities

Prayer.

necessities in this lyfe, lyke the  
birdes of the aire, & the lilies of  
the field without care. For thou  
hast promised to be carefull for  
vs, and hast commaunded that  
vpon the we shoulde cast all our  
care, whiche lyueth and regneth  
worlde without ende. Amen.

Another prayer agaynst pride and vncleanness.  
Eccl. xiii.



O Lord, father  
and God of my lyfe  
let me not vse prou-  
dely to looke, but  
turne away from  
me all filthy desires. Take from  
me the lustes of the body, let not  
the desires of vncleanness take  
holde vpon me, and geue me not  
ouer into an vnschamefast, and  
obstinate minde. Amen.

Another prayer agaynst pride and

unclennesse

Q

Prayers



**A**lorde Christ in most  
 mighty power, moste  
 meke and in greatest  
 excellencie, moste loyde  
 in me, of thyne owne wilt moste  
 humble, geue vnto me thy mind  
 and spirit, that I may knowlege  
 myn wekenesse: leuened and infe-  
 cted with malicioufnes, that tho  
 thouw thine example, I may be  
 humble & meke, whiche haue no  
 saue to host my selfe. Thynges  
 of this world be vncertaine, leu-  
 to a short tyme, the body is fading  
 state & filthy, the mind is blind,  
 & frowarde: what forue I haue  
 of myne owne, it is naught, if I  
 haue any goodnes, it is of God,  
 and not of me. Knowing this fe-  
 blenesse of my selfe, why should I  
 magnifie my selfe: And specially  
 say thou lord of heauen & earth  
 I, II, beyng

Prayers.

being of such wonderful excellen-  
cence, diddest humble thy self to  
the lowest state of men, graunt  
me true humilitie, that I may be  
exalted to thy everlasting glory,  
whiche liuest and reignest, with  
the Father, and the holy Ghost  
for ever. Amen.

¶ A prayer against envie.

**O** God, the inventor, and  
maker of all thynges,  
the disposer of the gol-  
des, which thou bestowest of thy  
bounteous liberalite, giving to  
euery mā more thē he deserveth  
and yeat vnto eche man suffi-  
ciently, so that we haue no cause of  
groude or enuie, saying thou ge-  
west vnto al mē of thine owne, &  
vnto such as deserue it not, & to  
eche man sufficiently toward thy  
heauely blessednesse. Grant us  
that

Prayers.

that we be not enuious, but quietly content with thy iudgement and the disposing of thy giftes, and benefites. Graunt vs to be thankfull for that we receiue, & not to murmure secretly within our selues, against the iudgement and blessed will, in bestowing thy free benefites, but rather than we loue, and praise thy bounteous liberallitie, as well in others as in our selfe, and alwayes magnifie thee, O Lord, the well of all giftes and goodnesse. To the glorye for euer.

Booke of prayer against anger.



Our Lord Ihesu Christe, whiche saiest, whosoever is angry with his brother, shall be guilty to iudgement, whiche also doest reuerne from thee: do tyme.

Angel

l.iii.

venge.

vengeance and displeasure to  
thy secrete and iust iudgemente.  
Graunt vs of thy greate mercie,  
that by no manner of occasion, we  
fall into disordering of our selfe,  
by anger & desire of reuenging;  
but that we may allwaye remein  
but not onely thy godly com-  
mandement; whiche chargeth  
us to do well, to them that hate  
vs, and to praye for them that  
say euill by vs; but also that we  
kepe in mind thy holy example;  
whiche biddest praye for them that  
cruelly crucified the. To the  
with the Father, & Holy Ghost  
be glory euerlastyng. Amen.

Colo 3: 12. A prayer in aduersitie.



Lord God, without  
whose will and plea-  
sure, a sparrowe doeth  
not sit upon the ground  
sayng



Prayer

saying it is thy will and permission,  
 that I should both this miserie  
 and aduersitie. Saying also  
 that thou dost punish me with  
 aduersitie, not to destroy me and  
 cast me away, but to call me to  
 repentance, and to keepe me from  
 wholy to rest, and dost thou  
 chastise further more, saying affli-  
 ction and aduersitie, to keepe  
 patience, & who so patiently bea-  
 reth tribulations made like vn-  
 to our saviour Christe our hea-  
 dely, saying that in al our tribu-  
 lation and aduersitie, I am in  
 assurance of comfort at thy gra-  
 cious hande. For thou hast com-  
 manded me to call vpon thee in  
 the time of tribulation, and hast  
 promised to here & succoure me  
 graunt me therefore O almightie  
 God, and mercifull father, as  
 thou wilt

¶

all

in trouble and aduersitie, to be  
in quiet without impatience and  
murmuring, without discoura-  
ging and desperation, to praye  
to magnifie the, to put my whole  
traste and confidence in the, for  
thou never forsakest them that  
trust in the, but woorkest all for  
the best, to them that loue the, &  
seek the glory of thy holy name  
to the be glory forever. Amen: ag

As prayer in desperate

**G**ive the thanks,  
O God almightie,  
which not at onely  
hast thou made me  
with thy giftes of na-  
ture, as reason & wene strength,  
but also hast plentifully geuen  
me the substance of this world  
I knowlege, O Lord that these  
are thy giftes, and I confeesse thy  
holy

Prayers.

holy saint James, that there is  
no perfecte nor good gite, but it  
cometh fro the (o father of high-  
tes) which givest frely, & castest  
no man in the trespach. I knowlege  
with the Prophete Aggei, that  
golde is thine, & silver is thine, &  
to whom it pleaseth the, thou ge-  
vest it to godly that they maye  
be thy disposers and distributors  
thereof, and to the vngodly, to  
heape by there damnacion with-  
all. Wherefore my most merittfull  
God, I humbly beseech and de-  
ce of the to frame in me with thy  
holy spirit, a faithful heart, and  
redy hand, to distribute these thy  
gites, according to thy will and  
pleasure, that I treasure not by  
bere, where thieves may robbe, &  
mothres corrupt, but to treasure  
in thy heavenly kingdome, where

L. v.

ney.

Waspers.

neither thens maye steale; nor  
moth defile to mine. O myne comfort  
(whom of thy mercie thou haste  
promised to reward therefore) to  
the good example of the humble  
and weake of thy congregacion  
& to the glory of thy name. To  
whom with the sonne, and holy  
Ghosste, be all honor and prayse,  
worlde without ende, Amen.

A fructfull prayer, to be sayed  
at all tymes.

O mercifull God, graunt  
me to couent with a ser-  
gent minde, those thynges,  
whiche may please the, to  
searche thein wysely, to knowe  
them truely, and to fulfill thein  
perfectly, to the laude and glo-  
ry of thy name. Order my ly-  
uynge so, that I maye dooe that  
whiche thou requirdest of me, and

Prayers.

geue me grace that I may ob-  
taine thole thynges, whiche be  
moost convenient for my soule.

Good Lorde make my way sure  
and straight to the, so that I fal  
not betwene prosperitie and ad-  
uersitie, but that in prosperous  
thynges, I may geue the than-  
kes, and in aduersitie be patient  
so that I be not lifte bp with the  
one, nor oppressed with the other  
And that I may reioyse in no-  
thyng, but that whiche moueth  
me to the, nor to be sorow for no-  
thyng, but those thynges, whiche  
drawe me from thy desiring to  
displease no body, nor fearing to  
deceate any man the. Lorde  
let all worldly thynges be vple-  
dome to the, lette me not be  
niety with the hope that is in the  
our the, and lette me desire no-  
thyng

Prayers.

thyng besides the. Lette that la-  
bour delight me, which is for the  
A let all the rest wery me, whiche  
is not in the. Make me to lifte  
my harte ofte tymes to the, and  
when I fal, make me to thincke  
on the, and be soyr with a sted-  
fast purpose of amēdement. O my  
God, make me humble without  
feynyng, meyr, without light-  
nesse, sadde without mistrust, for-  
ber without dulnesse, true with-  
out doublenes, fearyng the with-  
out desperation, trustyng in the  
without presumptiō, telling my  
neighbours their faultes with-  
out dissimulaciō, teachyng them  
with woordes & examples, with-  
out mockynges; obedient with-  
out arguyng, patient withoute  
gredgyng, and pure withoute  
corruption. O my mooste louyng

• Lorde



Prayers.

Lord & God, geue me a waking  
harte, that no curious thoughte  
withdrowe me from the, let it be  
so strong that no vnwoorthy af-  
fection, drawe me backward, so  
stable, that no tribulaciō breake  
it. My Lord graunt me witte to  
knowe the, diligence to seke the,  
conuersation to please the, and  
finallt I hope to embrace the, for  
I precious bloudes sake of that  
innuaculate lambe our onely sa-  
uour Iesu Churste. To whome  
with the Father and the holy  
Ghos, thyre persons & one God,  
be all honour and glozy, worlde  
without ende. Amen.

A deuoute prayer vnto Iesu Churste  
called, O bone Iesu.



O moste full Iesu, O sweete  
Iesu, O Iesu the sonne  
of the virgyn Mary, full  
of



Prayers.

of mercy and truth, O sweete Je-  
su, after thy great merite, haue  
pitty vpon me. O benigne Jesu,  
I pray the by the same precious  
blood, that for vs miserable sin-  
ners, thou wast content to shed  
in the Altar of the Crosse, that  
thou vouchesafe cleane to auoid  
all my wickednes, and not to dis-  
spise me humbly thus requiring  
and vpon thy moste holy name  
Jesus calling. This name Je-  
sus is a swete name. Thys name  
Jesus is the name of health. For  
what is Jesus but a sauiour? O  
good Jesus that hast created me  
and with thy precious blood re-  
demed me, suffre me not to be  
dampned, whom thou hast made  
of naught. O good Jesu, let not  
my wickednesse destroy me, who  
thy almighty goodnesse made &  
formed,

Prayers

formed. O Good Iesu reknew-  
 lege that is thine in me, & wype-  
 cleue away, that draweth me frō  
 the. O good Iesu, when tyme of  
 mercie is, haue mercy vpon me,  
 wether thou canst finde me not in the  
 tyme of thy terrible iudgement.  
 O good Iesu, if I wretched syn-  
 ner for my most greuous offen-  
 ces, haue by thy very iustice, de-  
 serued eternal pain, yet I appele  
 from thy righteousnes, and sted-  
 fastly truste in thyne ineffable  
 mercie. I doubt not, but thou  
 wilt haue mercie vpon me, like  
 a father & merciful Lord.  
 O good Iesu, what profite is in  
 my blood, since that I must de-  
 scende into corruption. Certain-  
 ly they that be deade shall not  
 magnifie the, nor likewise all  
 they that go to hel. O most mer-  
 cifull

Prayers.

ciful Iesu, haue mercy vpon me.  
O most swete Iesu, deliuer me.  
O moost meke Iesu be vnto me  
comfortable. O Iesu accept me  
a wretched synner, into the num-  
ber of them that shal be saved.  
O Iesu the healty of them that  
beleue in the, haue mercy vpon  
me. O swete Iesu the forgive-  
nes of all my synne. O Iesu the  
sonne of the pure virgin Mary  
endue me with thy grace, wisdom,  
charitie, chastite, and humilitie,  
pea, and stedfast patience in all  
my aduersities, so that I maye  
perfectly loue the, and in the be  
glorified, and haue my only  
delight in the, to glorie in  
without ende.  
Amen.  
This prayer to be sayed at the  
house of death.

Q

Prayers.

**O** Lord Iesu, whiche art  
the onely health of al mē  
lyupng, and the everla-  
styng lyfe of them which  
dye in thy faith: I wretched syn-  
ner, geue and submitte my selfe  
wholy vnto thy most blessed wil.  
And I bepng sure that the thing  
cannot pershe, which is commit-  
ted vnto thy mercie, willpnglie  
now leaue this fraile and wicked  
fleshe, in hope of the resurrection  
whiche in better wise shall resto-  
re it to me againe. I beseeche the  
most merciful lord Iesu Chryste  
that thou wilt by thy grace make  
strong my soule against al temp-  
tacion, and that thou wilt couer  
and defende me, with the buckler  
of thy mercie, againste all the as-  
saultes of the deuyl. I se & know  
ledge that there is in my selfe no  
t.i. helpe

**Prayers.**

helpe of saluacion, but al my confidence, hope, and truste is in thy most mercifull goodnes. I haue no merites, nor good woꝝkes, whiche I may alledge before the Of synnes and euill woꝝkes (alas) I see a great heape, but thoroꝝwe thy mercie, I trust to be in the nombꝛe of them to who thou wilt not impute their sinnes, but take and accept me foꝝ righteous and iust, and to be the enheritour of euerlastyng lyfe. Thou mercifull loꝝde wart boꝝne foꝝ my sake. Thou diddest suffre bothe hunger and thyꝛst foꝝ my sake. Thou diddest pꝛeache and teache, thou diddest pꝛaie & faste foꝝ my sake, thou diddest all good woꝝkes, & dedes foꝝ my sake, thou suffredst most grieuous paines and tourmentes foꝝ my sake. And finally thou

Prayers.

thou gaueste thy moſte precious  
bodie to dye, and thy bloude to be  
shed on the Crosse for my sake.  
Nowe most merciful ſauour, let  
al these thynges profit me, which  
thou haſte freely geuen me. Lorde  
that haſte geuen thy ſelfe for me,  
let thy bloude cleaſe and waſhe  
away the ſpottes and ſoulnes of  
my ſynnes. Let thy righteouſnes  
hide and couer my vnrightheouſ-  
nes. Let the merites of thy paſſi-  
on and bloude, be the ſatiffaction  
for my ſynnes. Geue me lord thy  
grace, that my faith and ſalutaci-  
on in thy blood wauer not in me,  
but euer be firme and conſtaunt  
that the hope of thy mercie, and  
lyfe euerlaſtyng neuer decaſe in  
me, that charitie waue not colde  
in me, finally, that the weakenes  
of my fleſh be not overcome with

t.ii.

the



Prayers.

the feare of death. Graunte me  
merciful sauour, that whē death  
hath shut vp the eyes of my body  
yet the eyes of my soule, may still  
beholde, and loke vpon the, that  
when death hath takē away the  
ble of my tongue, and speche, yet  
that my harte may crie and saie  
vnto the: In manus tuas Domine  
commendo spiritum meum. That  
is to saie, O Lorde into thy han-  
des I geue & commit my soule;  
Domine Iesu accipe spiritum meū:  
Lorde Iesu receiue my soule vn-  
to the, Amen.

A general confession of syn-  
nes vnto God.

**O** Most merciful lorde God  
and my tendre, & dere fa-  
ther, bouchesaufe, I har-  
telpe beseeche the, to loke doune  
with thy fatherly eyes of pitie, v-  
pon



Prayers.

pon me most vile & wretched sinner, whiche I ye here prostrate in harte befoze the fiete of thy bountifull mercede, for I haue synned against the throne of thy glorie, and befoze the, O father, in so moche that I am no more worthy to be called thy sonne. Nevertheless, for asmoche as thou art the God & father of al comfort & againe desirest not the death of a synner, but lyke a true Samaritane, takest thought for my sely wounded soule. Make me (I pray the) by infoundyng thy precious oyle of comfort into my woundes, ioyfull ye to runne with the losse sonne vnto the lappe of thyne euerlastyng pitie. For lo, thou art my hope & trust, in whom I only repose my selfe, hauyng in the full confidence & faith, and so I

t.iii.

saie

Prayers.

saie with very faithfull hart true  
stying in thy mercie, I beleue in  
the, O God the father, in the, O  
God the sonne, & in the, O God  
the holy Ghost, thre persons and  
one true, and also very God, be-  
side whō I knowlege none other  
God, in heauē aboue. nor in earth  
beneth, yea, and I pooze synner,  
do accuse my selfe vnto the dere  
father, that I haue soze and gre-  
uoussye offended thy almightye  
goodnesse & maiestie, in the com-  
mitttyng of myne aboundaunte,  
greuous & manifolde synnes, &  
wretchednes, for I haue not kept  
the lest of thy most godly & bles-  
sed cōmaundementes like as thy  
righteousnesse maie require and  
demaund thesame of me, I haue  
(I say) not honoured the, like my  
God, nor dzed the lyke my lord,  
loued

Prayers.

loued the lyke my father, trusted  
in the, like my creatour & sauour  
Thy holy and dredful name, vnto  
to whome al honour & glozie be-  
longeth, haue I vsed in vaine, I  
haue not sanctified the holy daies  
with woꝝkes, which be accepta-  
ble vnto the, nor instructyng my  
neighbour in vertue accordyng-  
lie, I haue not honoured my pa-  
rentes, nor bene obedient vnto  
them, thꝛough whome (as by an  
instrument thou hast wroughte  
my comyng into this woꝝlde.

The hye powers and rulers,  
whiche take their aucthoritie of  
the, I haue not bene willynglie  
obedient vnto. I haue not kepte  
myne harte pure, and clene from  
manslaughte, yea, had not thy  
grace & mercie defended me the  
better. I should haue committed

t.iiij.

the

Prayers.

the deade also. I like wise am not  
pure from thefte, noz frō adulte-  
ry, noz from false witnes beryng  
but haue in myne harte & mynde  
wished & desired my neighbours  
goodes and thynges, I haue fo-  
lowed the greate Prynce of this  
worlde Sathā (which hath bene  
a lyer, euen from the beginnyng)  
in concupiscence of the fleshe, in  
pride of luyng, in lyeng, in decei-  
ptfulnesse, in lechery, in hatred, &  
also enuy, in backbytyng, in dis-  
paire, and also misbeleue. My. v.  
wittes haue I fowly misused, &  
spēt, in hearyng, seyng, smellng  
tastyng, and also felyng, whiche  
thou haste geuen me to vse, vnto  
thy honoure and glozie, & also to  
the edification and profite of my  
neighbour. But in what maner  
soeuer that I haue offēded & sin-  
ned

Prayers.

ned against thy eternal maiestie,  
(for no man knoweth thoroughly  
his finnes, as the Prophete wit-  
nesseth) whether it hath bene by  
day, or els by night: yea, even fro  
my childhod vnto this day, ware  
it in wordes, woorkes, or though-  
tes, secretly, or openly, O merci-  
full God, I am sorry for it, even  
from the very bosome of my hart  
yea, and my soule mourneth for  
sorowe, mooste mercifull Father,  
that I am not a thousand times  
sorzier the I am. Howbeit, in to-  
ken of great repentaunce (though  
al hartes be knowen well enough  
vnto the) I do knocke and strike  
my brest, and say in bitternesse of  
harte and soule, Lord God, & fa-  
ther haue mercy, lord God sonne  
haue mercy, lord God holy Ghost  
haue mercy. Spare me of thy in-

t.b. finite

**Prayers.**

finite mercie Dere **L**orde, nowe,  
and al the dayes of my lyfe, & let  
me haue parte of thine aboundāt  
grace, so as **I** maye chaunge my  
synful lyfe, and put out of me the  
olde man, with al hys euil concu-  
piscence, and also that **I** may die  
vnto the world, & that the world  
maye be vnto me a crosse, and so  
go furth in a newelyfe. Streng-  
then thou me (**O** **L**orde) in a true  
hūble harte, in perfect loue, hope  
and truste in the. Gyue my soule  
the grace to desire the onely, in  
the onely to reioyse, and rezoue  
my selfe, and that **I** may vtterly  
renounce & forsake the vaine affi-  
aunce of this world, so that thou  
maiest fynde me ready with the  
good seruaunt in the midnighte  
of my death, which shal soubdein-  
lie stele vpon me lyke a thefe, ere

**I**



I be a war. Be thou vnto me at  
 e tyme of nede, O lord, a tower  
 of strengthe, a palace of refuge, &  
 a defensible God, namely against  
 the face of the fende, who lyke a  
 royrng lion, shalbe the most redy  
 to deuoure me, & againste despe-  
 ration, which then shalbe busy to  
 greue me. Let then thy comforte  
 cleue fast vnto me, thy mercy ke-  
 pe me, and thy grace guyde me.  
 Fetche then again Lord God the  
 father, that whiche thy puissant  
 might hath shapen, fetche then a-  
 gaine Lord God the sonne, that  
 which thou hast so wisely gouer-  
 ned & bought with thy precious  
 bloude. Take again the lord god  
 the holy Ghost, that whiche thou  
 hast kept & preserved so louyngly  
 in this region of synne, and vale  
 of misery, thre persones and one  
 very



Prayers.

very God, vnto whome be praise  
and honoure for euer, and euer,  
Amen.

A prayer against the Deuill.

**I**esu Christe our Lorde,  
whiche by the mouth of  
thy holy Apostle S. Pe-  
ter most truely diddest saie, that  
our aduersarie the Deuill goeth  
about lyke a rozyng lyon, sekynge  
whom he may deuoure, he is bu-  
sy & fierce, & breaketh in vpon vs  
so that if thou helpe not, he will  
sone deceiue vs with his craft, o-  
uerturne vs with his might, and  
with his cruelnes teare vs in pe-  
ces: but yf thou whiche hast van-  
quished hym, wilt appere, but as  
it wer a farre of, thou wilt make  
hym afrayed, and with thy onely  
loke, put hym to flight. Vouches-  
saufe, O Lord, to receiue vs into  
thy

Prayers.

thy garde beyng but infantes,  
weake, feble & vnskilful, least the  
fierce & cruell beast al to teare vs.  
We beare before vs, & shew farth  
in this our sight the crosse by thā  
ner, the crosse of triumphe & vic-  
torie, that our enemye maie well  
knowe that we doe our businesse  
by thy counsaile, ayde & strengthe,  
to the beglorie for ever, Amen.

For the desyre of the lyfe to come.

**T**his my bodie is the very  
darke, & filthy prysone of  
the soule, this worlde is  
an exile, & banishment, this lyfe  
is care, & miserie, but where thou  
art, O Lorde, there is the very  
countrey of libertie, & everlasting  
blessednes. stirre our mindes now  
and then, to remembre so greate  
felicitie, powre into our hartes a  
desyre of suche precious thynges  
and

& of al thinges most to be desired.  
 Geue quietnesse vnto our minde  
 and graunte that we maye haue  
 some taste of thy everlastyng io-  
 yes, wherby these thynges of the  
 worlde may seeme filthy, and be  
 so lothefull vnto vs, whiche we  
 seke for so earnestlye, & embrace  
 so greedely, & retene so surely, that  
 we maie refuse, and despise these  
 bitter & filthy thynges, and most  
 seruentlie desyre the sweetenesse  
 of thy familiaritie, in the whiche  
 al goodnes is conteined. To  
 the be glorie for e-  
 uer, Amen.

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